

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 16 (Price 10 Cents) JANUARY 27, 1912 (\$3.00 a year) Whole No. 146

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### CHRONICLE

**President Urges Economy.**—President Taft sent to Congress a message based on the findings of the Commission on Economy and Efficiency, created by Act of Congress a year and a half ago. In it he declares that the Government's expenditures amount to nearly \$1,000,000,000 a year. Including the personnel of the military and naval establishments, more than 400,000 persons are required to do the work imposed by law upon the executive branch of the Government. This vast organization has never been studied in detail as one piece of administrative mechanism. He asks the continuance of the commission, because of the excellent beginning which has been made toward the reorganization of the machinery of the Government on business principles. The Economy Commission has cost to date \$130,000, and its recommendations will save \$2,000,000 a year. The President urges that all administrative officers of the Government be put under civil service, their appointment be removed from politics and that provisions of law which give to those officers a fixed term of years be repealed.

**Favors Federal Telegraph.**—Postmaster General Hitchcock announced that he would recommend to Congress at an early date government ownership and operation of all telegraph lines as a part of the government postal service. He pointed out that in nearly fifty countries of the world—notably in Great Britain, France, Germany, Austria, Italy, Spain, Russia and Japan—government-controlled telegraphs are now in successful and profitable operation. "In many of the countries they are operated with the postal service, and in every instance have been found to be of immense service to the people

in both promptitude and cost of service." The statement came as a surprise to official Washington, not so much on account of the subject matter of the Postmaster General's views as the fact that a Cabinet officer should have assumed to make public a matter of this importance without first having consulted the President. Two years ago Secretary Hitchcock incorporated a government ownership recommendation similar to this present one in his annual message, but President Taft blue-penciled the recommendation out of the Postmaster General's report. The President is not disposed to make an issue of the fact that the Postmaster General made public his views regarding Government ownership without consulting the head of the administration, and a statement intimating as much was given out at the White House.

**Liability Law Stands.**—The constitutionality of the employers' liability law passed by Congress in 1908 was upheld by the Supreme Court of the United States in all the cases laid before it. The decision also reverses an opinion of the Court of Appeals for the State of Connecticut, which held that an action to recover under the law could not be brought in a State court. This is the case about which Judge, now Governor, Simeon E. Baldwin and Colonel Roosevelt became embroiled in a controversy in the campaign of 1908. The liability law of 1908 marked the second attempt of Congress to change the old common law rule that an employee of a common carrier could not sue for injuries received in the course of his employment when the injuries resulted from the negligence of a fellow-servant. The first law, enacted in 1906, was declared unconstitutional in 1908 because it embraced within its terms a regulation of intrastate commerce as well as interstate. The present

law was enacted by Congress in 1908, immediately after the first law was held to be unconstitutional.

**New Labor Body Formed.**—A new central labor body has been formed by the largest central labor bodies of New York and adjacent towns and cities, to be known as the Federated Central Body, representing four hundred thousand workers in different trades. Edward J. Hannah, of the Central Federated Union of Manhattan, was elected president. An explanatory statement made on behalf of the new central body says in part: "The purpose of the central bodies affiliated with the Federated Central Body is to work as a unit on all matters affecting the interests of labor throughout the towns and cities of New York and New Jersey, where these central bodies are affiliated with the Federated Central Body and to use the collective power of all the central bodies to bring about the satisfactory settlement of grievances and the adjustment of all matters affecting the interests of labor."

**United Mine Workers.**—At the Indianapolis Convention of the United Mine Workers of America, John Mitchell, former president of the organization, was elected a delegate to the American Federation of Labor. The convention, by a vote of 515 to 155, refused to commit the organization to an indorsement of the Socialist party, though it adopted without opposition a resolution favoring "government ownership of all industries."

**To Keep the Philippines.**—In an address at the smoker of the Filipinos' Club, in Washington, December 31, Brigadier-General Clarence R. Edwards, chief of the Bureau of Insular Affairs of the War Department, predicted that the United States would not get out of the Philippine Islands "until our grand-children are dead," adding that not until that time will the people of these islands be in a condition to take care of their own affairs. He declared that the United States should not desert "our ward in the East until it is out of swaddling clothes."

**Circuit Court of Appeals.**—In 1890 President Harrison signed a bill creating the Court of Appeals, and thus the Circuit Court lost appellate power and was reduced, in a sense, to a place of concurrent jurisdiction with the District Courts. This led to many complications, and finally to a division of jurisdiction between Circuit and District Courts. The new judiciary act now in force simplifies all this and removes all doubt as to proper jurisdiction. All cases under the Federal laws now go before the United States District Court. The twenty-nine Circuit judges will sit in the Circuit Court of Appeals, which has been retained as the intermediate appellate court between the United States District Courts and the United States Supreme Court. Circuit judges will not be debarred from sitting in the District Court, though their principal function will be to

consider cases on appeal before the Circuit Court of Appeals.

**Porto Rican Affairs.**—The Porto Rican House of Delegates adopted a resolution praying that Congress take no action "on the granting of citizenship to Porto Ricans unless such concession shall bring with it a full measure of self-government for Porto Rico, both branches to be elective and to have absolute power to legislate on local questions." The Speaker of the House, José De Diego, who opposed the action of the Delegates, was instructed to cable the resolution to Representative William A. Jones, chairman of the Congressional Committee on Insular Affairs. Governor Colton, in a letter submitted to President Taft a month ago, stated that he believes the granting of full citizenship "is the paramount political consideration now pending in their behalf. . . . The people are sympathetic, lovable and loyal, and there is nothing in their character incompatible with our national life." Some of the Porto Ricans strongly oppose an amendment to the Olmstead bill, now before Congress, providing that thirteen insular Senators shall be appointed by the President, and that judges, court clerks and marshals shall be selected by the Governor.

**Canada.**—The weather in the prairie provinces has been very severe. In some cases a temperature of 50 below zero was reached, and several deaths from cold occurred. Among these was that of a mother and child frozen to death while coming home from a neighbor's house, about a mile away.—The wife of Professor Morin, of McGill University, has begun suit against the newspaper *La Croix*. She claims \$10,000 damages for the doubt thrown upon her legitimacy by the paper's assertion that her father, the well-known ex-priest Chiniquy, was not married to her mother.—The hearing of the Hébert case has been resumed and the Evangelical Alliance is asking the Ontario Government to bring the *Ne Temere* decree into court on a test case.—The Quebec provincial Government has decided to postpone the elections until next year, when it hopes the Conservative wave will have spent its force.

**Great Britain.**—The underhand dealings of the French Ministry with German financiers while England was in peril of war with Germany on behalf of France, have caused no little popular resentment, which touches Sir Edward Grey, Mr. Asquith and Lloyd George as severely as it does the fallen French Cabinet. The feeling is ill-founded, since the fear that England's interests were threatened was the motive of the Chancellor of the Exchequer in defying Germany. He made bold to do so, because the Cabinet thought they had France at their back.—The colliers have voted a general strike to begin March 1. In the meantime great efforts will be made to put off the evil day. The owners maintain that a



minimum wage, independent of the coal extracted, would put them at the mercy of the unions. There is some prospect of stopping the lock-out in the Lancashire mills. It is said that the workers are willing to undertake not to agitate against the open shop within a fixed period. Clearly, there is no prospect of a settlement of the many labor troubles; the most offered is a truce, during which both sides will prepare for the renewal of the battle.

—The London papers which were inclined to make light of the Gaekwar of Baroda's conduct at the Durbar, now begin to admit its seriousness. He came deliberately in his everyday dress, swinging a cane in his hand as he walked up to the throne, gave a little nod to the sovereigns and then turned his back on them.—Henry Labouchere, famous as the editor of *Truth*, is dead.—The White Star Company will appeal from the decision of the Admiralty Court, which held the Olympic to blame for the collision with the Hawke.

**Ireland.**—"The financial relations between Great Britain and Ireland" was the subject of discussion, January 10, at a Congress of economic experts convened by the Royal Economic Society of London. All the speakers, including Professors Oldham and Kettle, Messrs. Childers, Lough and Buxton, and several other influential authorities, were unanimous on one point, that fiscal autonomy, or the power to fix, control and collect all its taxation including Customs and Excise, was essential to the well being if not to the very life of an Irish Parliament. Mr. Childers, whose recent book on the subject is considered the ablest and completest exposition of Ireland's right to fiscal independence, said the retention under imperial control of 70 per cent. of Irish revenue would cripple the power of the new parliament to formulate a financial policy that would create self-reliance and national stability. The British delegates were the strongest advocates of complete fiscal separation as the simplest and only effective solution of the question. As a consequence there would be no Irish representation in Westminster. It was recalled that both these principles were contained in the original draft of Mr. Gladstone's first Home Rule Bill: Ireland to have control of all Irish taxation, and to have no representation in the British Parliament. Several who were until lately satisfied with the subsequent compromises, have veered round to this opinion. It is also held that this solution will not frighten the British public more than others, and that Orange opposition will be equally directed against any.—The anti-Home Rule demonstration at Omagh mustered about 20,000. The district is represented by a Nationalist. Sir E. Carson, the Orange leader, who has a lucrative legal practice in London, threatened revolt if Irish self-government became law, and maintained he would be within his legal rights. Threats were also made to break up a Home Rule meeting to be held in Belfast, February 8, which will be addressed by Mr. Winston Churchill, Mr. Redmond and Mr. Devlin. Mr. Devlin

represents the constituency. Mr. Churchill is expected to disclose the details of the Home Rule measure in the hall where his father, Lord Randolph, declared in 1886: "Ulster will fight and Ulster will be right."—The Irish Unionist leaders and journals are still making much of the "motu proprio" argument. Archbishop Walsh, in several lucid letters on the canon law of the question, shows that it does not apply to Ireland at all, though its application would be perfectly harmless and proper.

**Belgium.**—A personal encounter took place in the Chamber of Deputies on January 18 between Van der Velde, the Socialist leader, and Warnaff, a Catholic Deputy. Warnaff taunted the Socialists with being always well supplied with funds and made other derogatory remarks, whereupon Van der Velde sprang at him and was with difficulty torn away. The sitting was suspended in the greatest uproar, and when it was resumed Van der Velde was censured.

**France.**—On January 16 an Italian torpedo boat destroyer seized the French steamer Carthage, because, it was asserted, of a suspicion that it was conveying an aeroplane to Africa. As Italy had in October sent to France a list of articles which it considered contraband, and as aeroplanes were not included, the action may lead to serious complications. The Minister Poincaré sent word to the Ambassador at Rome to request the immediate release of the steamer. The answer given was the steamer would be released if a promise was given not to send the aeroplane to Tunis.—Poincaré declares that serious work has immediately begun to ensure a complete French protectorate in Morocco, and that \$18,000,000 and 38,000 men will be needed at once.—The Government has decided to ask the Deputies for an appropriation of \$4,400,000 for the construction of military aeroplanes.—Another French steamer, the Manuba, was seized on the 19th, because of 29 Turks who were on board, and who were supposed to be on their way to join the Turkish army. They had \$50,000 with them.—The Schleswig, a German steamer was also searched.

**Italy.**—Despatches on January 19 report an engagement for several hours near Derna on the 17th, and of another battle about 10 miles from Tripoli, in both of which the Italians were successful. The losses on both sides are estimated as being very heavy.

**Germany.**—The *Vorwärts* has published the congratulations received from the leading International Socialist comrades. We translate that of Congressman Berger, sent from Washington: "Good luck for the liberation of the people, ye band without a Fatherland! That was a birthday present to be memorable in history. America's proletariat admires you."—In Bavaria the National Liberals call upon all parties to unite against

the Centre.—The Imperial Chancellor and the former President of the Reichstag have expressed their desire that all should consider the deeply serious nature of the campaign against Socialism. On January 17 the Chancellor held a conference with the representatives of the "people's parties" in order to present a united front to the attacks of the Social-Democrats. The leaders of the Progressives and of the National Liberals would, however, take no part in the meeting. The representative of the Centre was present only to announce that his party had determined not to attend the conference. In consequence the Centre, the Conservatives and the Free-Conservatives will not unite against the other parties except for private agreements which may be made. The Liberals and Progressives on the other hand will more or less combine against the Centre. The latter party evidently did not wish to be hampered in its fight by the conditions and sacrifices which a union with the Liberal parties, as desired by the Chancellor, might entail. The Socialists may still make considerable gains in the second ballot. Of these by-elections, 77 took place on Jan. 20; 80 on Jan. 22, and 34 on Jan. 25.—In the second ballot, January 20, the Socialist advance was considerably retarded, but defections from the radical parties were few. The Progressives won 17 seats, the National Liberals 21, the Socialists 8, giving this group a total of 114 representatives, as the result of the first and second ballot. The Centre elected 7, the Conservatives 9, the Imperialists 6, the Reform Party 4, and the other factions together 6 members. In spite of the partial defeat sustained by the Centre and the Conservatives, each of whom has lost the elections for three constituencies, the Government still controls the situation with 160 representatives. The assistance of the Centre and the Conservatives was at times given to the National Liberals to break the strength of the Socialists, who nevertheless made a net gain of three places.—The additional balloting, which fill this entire week with intense political excitement, are not allowed to interfere with the celebration, on January 23 and 24, of the two hundredth anniversary of the birth of Frederick the Great.—Two more prison sentences have been issued against spies, of whom one was a Russian officer, the other a Hungarian, serving for mercenary purposes.—The English captain, Trench, sentenced to four years' imprisonment for espionage, recently attempted to commit suicide in the fortress of Glatz. He assigned as a reason the communication sent him by his superiors that he would not again be permitted to enter the English army or navy after his release.

**Austria-Hungary.**—The statement of the Austrian Representative Baron Victor von Fuchs that Italy is making preparations for a war with Austria, and that King Victor Emmanuel will be forced to declare this at the end of the Tripolitan campaign, has called forth considerable comment from the press. The Baron likewise

announced that the bond uniting Austria with Germany was being strained, and that a rupture was not improbable. We have heard of no confirmation for the first assertion, while the second was promptly contradicted by the action of the Emperor Franz Josef, who immediately despatched a special deputy to the German Ambassador, Herr von Tschischky, to assure Germany of the inviolate friendship of the Austrian-Hungarian monarchy.—The Apostolic Nuncio, Mgr. Allesandro Bavona, has suffered from a paralytic stroke, and is not expected to recover.—In the recent debate on denominational schools. Count Tisza, although a Protestant, confessed great sympathy with Catholic demands for educational autonomy. The Minister of Worship and Education then arose and heartily endorsed these sentiments. He staunchly declared that he would resist to the utmost the bigoted and intolerant demands of the rationalists. He would see, however, that each of the denominations was given its proportionate number of schools and gymnasia from the shares contributed by them to the public funds. The demand for the erection of new denominational schools was especially just at the present moment, when various Catholic gymnasia as well as the Catholic academy at Kaschau had been secularized.

**China.**—An attempt was made January 16 to assassinate Yuan Shi-Kai. As the Prime Minister was driving away from the imperial palace, after a conference with the Manchu princes, a bomb was thrown, which exploded some twenty feet from the Premier's carriage, killing two soldiers and wounding many guards and bystanders. Three revolutionists were promptly executed for the crime, though it is reported that the plot originated with some Manchus who wished to awaken in the Prime Minister a little more zeal for the Dynasty.—On January 19 the Chinese Republic appealed to the powers for recognition, "in order to avoid a disastrous interregnum" in case the Manchu government abdicates. On Yuan Shi-Kai's demanding Dr. Sun Yat-Sen's resignation of the presidency, so that the Prime Minister might exercise sovereign power till a national convention is called, the Republicans telegraphed the dynasty's premier this ultimatum: "(1) The abdication of the Throne and the surrender of the sovereign powers are demanded. (2) No Manchu may participate in the provisional government of China. (3) The capital of the provisional government cannot be established at Peking. (4) Premier Yuan Shi-Kai cannot participate in the provisional government of China until the republic has been recognized by the foreign Powers and the country has been restored to peace and harmony."—The Manchu princes held another long conference on the wisdom of abdicating but came to no decision. The Fifteenth Regiment of United States Infantry arrived on January 19 at Chin Wang-Tao, landed, and relieved British troops that were guarding a section of the railway that runs from the coast to Peking.



## QUESTIONS OF THE DAY

### Lesson of the German Elections

The success of the German Socialists has been no surprise. Their total gain has proved to be a million votes over the last elections. In the German capital they have carried every constituency but one. This belongs to the Kaiser's district, and should it likewise fall to their share in the second ballot it would give them an "All-Red" Berlin. To account for such successes various reasons of minor importance are alleged: the Morocco incident, the high cost of living, the tariff issue and lastly the anti-Catholic agitation carried on even by the Conservatives and lashed into fury by the storm which the Borromeo Encyclical, the anti-Modernist oath and the late papal decree have aroused. Added to this was the bloc formed against the Centre in Bavaria, as well as the falsehoods which were industriously circulated against it on every side. Yet in spite of all these attacks the Centre has stood impregnable. Its losses have been comparatively small, while the Conservatives have paid heavily to the Liberals.

The reasons we have quoted are sufficiently weighty to have seriously influenced the voters, and yet they may be looked upon as merely incidental. The root of the evil lies far deeper. Almost a quarter of a century ago Windthorst had clearly pointed it out, when on February 13, 1888, he said in the German Reichstag: "To pluck religion from the hearts of the people is and ever will be the preparation for every Socialist movement. This has been done among us, and the Government has mightily assisted in the work by the persecution it has carried on against Catholics, by the manner and method of arranging its conditions for education, and by the restrictions set upon the teaching and practice of religion among the people and in the schools." Here precisely is the final reason for the Socialist vote cast on January 12 by almost one-third the registered population of Germany.

Were it not for the Centre, which draws its support mainly from the Catholic voters, Germany might to-day be the spoil of Socialism. This does not mean that a Socialistic Commonwealth would at once be erected. Such a change can only gradually be brought about. The abolition of the monarchy would, of course, be included in the immediate program; but above all things else every measure would instantly be taken for an open war upon the Church. Then systematic provisions would be made to carry out, as soon as possible, the entire Socialistic platform.

The statement in the New York *Globe* that Germany's Social-Democratic Party is not the same as it was at an earlier date, when "composed of men who had read Marx, Engels and Lassalle," is most misleading. Socialists in Germany are undoubtedly following an oppor-

tunist program, although their demands, as the New York *American* states, "embrace practically the complete upset or change of all existing forms and regulations national, political, and industrial." They are in all this at one with our American Socialists, who at first propose opportunist measures in order later to introduce International Socialism pure and simple, if ever they should obtain sufficient power. For the benefit of the *Globe* we may quote the following unequivocal counter-statement in the Socialist *Call*:

"Five years ago the apparent loss of seats to the Socialists, permitted the capitalist press, both here and in Europe, to rejoice in a sham victory. Socialism, red, revolutionary Socialism, was defeated, and the destroyers of civilization and society had at last been checked. Now that the apparent defeat is far more than retrieved and an additional million added to the visible army of international revolution, the same press explains in whimpering, lying editorial comments, the 'conservative' character of the victors. We can afford them that miserable solace. . . . We rejoice in the victory of our German Comrades, for it is our victory, too. They have carried the red flag of the social revolution nearer to the intrenchments of the enemy, and planted it solidly, until the next advance is due." (Jan. 14.)

The entire result of the German elections emphasizes the truth so forcibly insisted upon by the leaders of Socialism, and no less clearly understood by Catholic writers, that the battle of the future must be fought between Socialism and the Catholic Church. It has practically reduced itself to this in Germany, as well as in Belgium. The German elections illustrate more clearly than ever how atheism, agnosticism and radicalism of every form naturally set towards Socialism, as water seeks its level. Only personal interest or a sane judgment combined with strong devotion to the welfare of the country can stem this tide where religious reasons do not exist. The great gains of Socialism were made, not from the believing section of German Protestants nor in anywise from the ranks of Catholics, but from the liberal element in the various parties.

Liberalism, like Socialism, advocates liberty and equality only for itself, but tyranny and oppression for all others. Liberalism is but another name for the Rationalism and Agnosticism, which in our own country are combined with Socialism against the Catholic Church. To realize this we need but turn to the Socialist press. I quote the comment of the *Call* upon the German elections:

"The German proletariat," it says, "has borne down all opposition hitherto, and is now nearing the field where the final struggle will be fought out against the most reactionary elements of capitalism, the so-called 'Blue-Black-bloc,' the union of commercial greed with pious ignorance, the alliance of the exploiter and the priest, the Conservatives and the Centrum. It is a natural alliance, and year by year the advance of German Socialism has been

steadily driving the robber class under the sheltering skirts of the Roman Church, the same process that is beginning to show itself on this side of the Atlantic."

This is the method by which Socialism strives to identify itself with the cause of labor. It is the old falsehood hurled against the Church by Liberal and Socialist alike that she stands for injustice, oppression and ignorance; that she is the support of capital against labor; that, in a word, she is the very refinement of hypocrisy and greed. How different the reality. The Centre, which we find so shamefully attacked by the entire Socialist press because it stands for the ideals of justice and liberty as applied *even* to the Catholic Church, has been the most active of all parties to bring relief to those social evils which Socialism has often only aggravated by its preaching of class hatred. If the Centre has not infrequently stood on the side of the Government it has done so purely for the welfare of the people. Writers are too prone to accept the Socialistic principle that to oppose the Government is the only way to work in the interests of the people.

The January number of the *Review of Reviews* prints an article on the German Elections, in which Bebel, the free lust advocate, who for so many years has led the Socialist party to his own great pecuniary advantage, is made a self-sacrificing hero and martyr in the popular cause. In the same manner the little, self-important Bassermann, the leader of the National Liberal party, whose boast is that "in a great moment he had dared to undertake the battle with Rome," and who with the entire Liberal element has ever been sighing for the return of the *Kulturkampf*, is spoken of as "an excellent example of the scholarly trained German official." These two worthies, in fine, are proposed to us as the ideal defenders of modern Germany. This is doing a decided injustice to the Centre Party.

The Centre was from the first the most progressive party in the Reichstag. It has either moved or seconded every social work that could bring assistance to the working classes and prosperity to the entire land. It has been willing even to support the measures of the Socialists where they were for the real benefit of the poor. "I fully agree with the opinion of Herr von Ketteler," Windthorst said, "We should find whatever truth there may be in Socialist propositions, give it publicity and make of it a living factor. We must do all we can, moreover, to come to the assistance of the working classes. So we take from the Socialists those who are solicited to join their army." These words were spoken in 1876, and in the following year he no less clearly reiterated the same principle: "Not by scolding without intermission against Socialism; but by finding where the evil lies and fighting it upon its own ground and answering the just demands that are made upon us, can we ever hope successfully to vanquish it. There is no other way."

Here, therefore, is the bold positive program mapped out by Windthorst and Ketteler. We must follow the same ourselves. It was because men like these realized in time the danger threatening Germany that it was possible to organize that party which has emerged victoriously from the *Kulturkampf* to become to-day the saviour of its country, no less than the champion of true religious liberty. If we have been slow in the past to follow their example we have all the more reason to move energetically in the present. The same crisis may soon confront us here

JOSEPH HUSSLEIN, S.J.

### Political Conditions in Belgium

When the Schollaert Ministry fell last June not a few of the Catholic leaders in Belgium were convinced that it was the death knell of the party. Woeste's opposition to the School Bill had shattered all their hopes. It was not till they saw the 80,000 voters gathered at the mass-meeting in Louvain on August 27, that they began to regain their courage and to brace themselves for the communal elections in October. The results in that struggle were not all that the most sanguine had expected. Many of their leaders were thrown out of the City Halls of the various localities, thanks to a coalition or fusion of all their opponents, but to have captured 16,000 out of 25,000 places was not by any means discouraging.

The opposition, however, were in great glee over their success, and they promised themselves to make short work of the de Broqueville Ministry. Indeed, one of the Socialist deputies boasted in *Le Peuple* that "it would crumble at the first onset. Parliament would be dissolved and an appeal be made to the people in a general election." As a matter of fact they had several formidable batteries trained against the Cabinet, which they were sure would be effective. There was first the charge against the Minister of War for not having protected the country at the time of the Morocco crisis. Then the Colonial Minister was to be assailed for the misdeeds of the missionaries of the Congo. The Minister of Finance was to be faced with a deficit in the revenues. The Minister of Railways was to be accused of hampering commerce by excessive railway rates. The Minister of Labor had trampled on the rights of the Syndicates; and the Minister of Agriculture was made responsible for the rise in the cost of living. That was enough they thought to upset a dozen ministries. But Parliament adjourned for the Christmas holidays, and the Opposition is still panting from its ineffectual assaults, but not a stone had been stirred in the ramparts of the Government.

"What can you do," said one of the Liberal leaders, "with that de Broqueville Cabinet. It smiles at you and keeps its temper? De Broqueville is a splendid leader, and every member of the Ministry is in full sympathy with him. You cannot persuade the people that such men are a set of scoundrels and are leading the country



to bankruptcy. They are shrewd politicians, and we Liberals have never learned the trick. As for the Socialists, they are mostly a stupid set, and in spite of all we do the people are convinced that they are governed by men of the most kindly disposition, who are thoroughly educated, clever and devoted to their work."

At present, after the fray, the Opposition are reproaching the Catholics with having no program. This charge is based upon the fact that the Catholic leaders are at odds on the question of suffrage. But it is a pretty common opinion that sooner or later the party will adopt as a motto, "universal suffrage pure and simple for both sexes." With regard to a lack of program, M. Helleput, the Minister of War, said the other day in a meeting at Antwerp: "No program! When the last workingman will live in his own house, when the last toiler in the fields will have his own bit of land; when the last woman will quit the factory and become again the angel guardian of her children and her home; when everyone shall receive fair wages and a more equitable division of the profits; when we shall have efficaciously guaranteed everyone against the waste of strength, against sickness, want of work, helplessness and old age; when the barbarous negroes of the Congo shall have become our brothers, thanks to the apostolate of our missionaries; when Antwerp will have been made the first port of the world; when the poorest father of a family can send his children to the school of his choice; when the Flemings will have their Flemish University, then and only then shall we rest a little bit, but the party will still have work to do. How can it ever fold its arms, especially in presence of that tremendous undertaking that is now palpitating with energy and faith, viz., the task of forming and multiplying Christian Workingmen's Unions?"

What has been achieved in this respect can be seen by a comparative review of the relative strength of the Socialist and Christian forces. The following figures speak for themselves:

Membership of Socialist Syndicates	Membership of Christian Labor Unions
1905 34,184 .....	14,000
1906 42,491 .....	20,231
1907 55,840 .....	30,231
1908 67,418 .....	39,517
1909 73,861 .....	40,537
1910 68,984 .....	49,478
1911 76,974 .....	71,235

The report for the Catholic syndicates was made at the Congress of Courtrai, in 1911, by the Rev. Father Rutten, who is the chief mover in this work of uniting Christian workingmen; that of the Socialists is taken from the Socialist paper *Le Peuple*, and from the report of the Syndicate Commission of that party.

Of course, the Socialists tried to take the sting out of this report and pretend that these memberships exist only

on paper. The answer to this charge is that the Christian Unions, unlike the Socialist Syndicates, have to transmit yearly reports to the Minister of Labor, with their accounts and lists of membership. These lists are printed, so that everyone can verify their exactness. That cannot be done for the Socialists. In Brussels alone the fees paid by the members of Christian Unions for the 5,600 members ran up to 32,000 or 33,000 francs; and that means at most only one franc a month. In localities where there is no treasury against lock-outs and the like, the fees are still smaller. Moreover, there are many affiliated to the Socialist Syndicates who are only nominally Socialists. This is especially the case in Brussels, where almost all the trades have to have some connection with the *Maison du Peuple*, whether they like it or not. Finally, it is notorious that many of the Socialist Syndicates are little else than centres of political action and free thought. So that as a matter of fact there is no doubt that the Catholics of Belgium have good reason to face the future with the greatest confidence. L.

#### With the Early Manchus

It would be difficult for a student of history to tell you offhand who was the first representative of the Manchu dynasty which the Chinese are now setting aside, after submitting to its rule for three hundred years. On the other hand, a great many people have heard of a certain famous Li-mat-tieu who was living in Peking just as those Manchus were making their appearance three hundred years ago. In China, especially, every one knows him, and his name is a household word. He was not an emperor nor a statesman, nor a soldier, but a great mathematician and a greater missionary. He is commonly known to the western world as Father Matteo Ricci. The Chinese, however, read his name backward, and by changing *R* into *L*, as they always do, and omitting the troublesome letters *cci*, they transformed Ricci Matteo into Li-mat-tieu.

Matteo Ricci was an Italian from Macerata. He was born in 1552, became a Jesuit when he was nineteen, and made his mathematical studies under the famous Father Clavius, who was known as "The Christian Euclid," the great scholar who was Galileo's friend and who had so much to do with the Gregorian calendar. Evidently, Ricci's scientific career was inspired by Clavius, but, unlike his master, he was to achieve greatness not in Europe, but in distant and curious China.

In 1580 he was sent to Macao, a Portuguese settlement near Hong Kong, where he met Father Ruggieri, who had been wrestling with the difficulties of the Chinese languages for some time, and was now waiting for a chance to enter China to preach the Gospel. But no foreigner could ever pass the frontiers except the merchants with their wares, and even they never went farther than Canton, which a glance at the map will show us is not at a very great distance from the borders.

At last, however, the two zealous men succeeded in going in a caravan to Canton, but there was some sort of difficulty in that city, and we find them shortly after settled at Chau-king, which lies to the west of Canton. There they built a little house and chapel. Their acknowledged learning, their perfect mastery of Chinese, their wonderful library, their maps and their scientific instruments naturally attracted a great deal of attention, while the strange vestments and unusual ceremonies in the chapel appealed to something higher than the natural.

There they labored with considerable success for a time, but Chau-king was not Peking, and Ricci especially was eager to face the Emperor himself to secure permission to preach everywhere in China. But year after year rolled by, bringing him no nearer the goal, and it was not until 1600 that he found himself inside the walls of Peking. To have done even that much was to have accomplished the impossible, and it had implied many a hardship and many a danger that would have exhausted and appalled any less valiant man. However, he had not succeeded in his main object, for no mandarin, no matter how powerful or friendly, would have presumed to present him to the Emperor, who lived in his palace enveloped in such absolute and mysterious seclusion that few of his own people and no one from the western world was ever permitted to look upon his sacred countenance. So Ricci withdrew, defeated indeed, but not discouraged. He made another attempt, but failed again; until finally, in 1601, the Emperor, who had heard of the persistent stranger, and of the mysterious bells he had with him, "which rung of themselves"—as a matter of fact they were only ordinary clocks—summoned Li-mat-tieu to the palace.

Ricci was one of China's great men from that out. He was installed in the palace itself, and to the amazement of every one, with free access to the Emperor at all times; he was commissioned to instruct four of the chief mathematicians of the realm in the abstruse science of winding the clocks; he gave learned lectures to the literati; he instituted classes of mathematics; he wrote music for the court and the common people, and at the same time began the organization of the Church in China. He did not live to see the result of his labors, but thirty years after his death there were 175 churches in different parts of the empire.

The missionary work alone that he assumed would have been enough to exhaust the energy of any ordinary man, but Ricci was not an ordinary man. As we turn the pages of Sommervogel's "*Bibliotheca Scriptorum, S.J.*" we ask in amazement how it was possible for one so burdened to have been able in the midst of his other labors to give to the world such a library of learned works. There are more than thirty of them on all sorts of subjects. A Chinese Euclid, a Chinese "*De Amicitia*," known as "*Kiao-yeou-luen*"; a "*Memoria Technica*," treatises on Geometry, Astronomy, Weights and Meas-

ures, Gnomonics, Astrolabographics, Music, Moral Philosophy, Bellarmine's Catechism in Chinese, Chinese Ancient History, a Chinese Dictionary, eight arias for the organ, the theory of right-angled triangles, isoperimetric figures, etc.

He lived in Peking amid all this splendor and success from 1601 to 1610. They were his last years, just as they were the last years of the imperial dynasty of Ming, from whose representatives he had received such distinguished consideration. Already the Tatars were crossing the frontiers, though it was not till thirty years later that the first Manchu mounted the imperial throne. Ricci's glory, however, has remained undimmed through all the political changes that have supervened since then, and his name is still cherished in China.

Twelve years after the demise of this first great missionary, John Adam Schall von Bell of Cologne appeared in China, and there he toiled and suffered for almost half a century. He was made President of the Mathematical Tribunal and charged with the reform of the Chinese Calendar. Xum Chin, the Emperor, honored him with a friendship such as had never been vouchsafed to any foreigner, and readily granted him leave to preach wherever he liked in China. It was Schall who erected the first church in Peking.

During the twenty tumultuous years of war waged in self-defence by the Mings against the incoming Manchus Father Schall lived on the most intimate terms of friendship with the last representative of the expiring dynasty, and when the crash finally came, in 1644, it made no change in the status of this great representative of science and religion. The first Manchu Emperor also was his friend, and so was the second. Indeed, it was this very friendship that was the occasion of Schall's first sufferings in China. For when Chun-Tchi died, in 1661, the four regents appointed to govern during the minority of the prince named Father Schall as his tutor. That, however, exasperated the bonzes. They rose in rebellion against it and succeeded in having Schall arrested, loaded with chains and sent to prison to await the execution of the terrible sentence of being cut into pieces. He was an old man by that time, for he had passed his seventieth year, but the generosity he had displayed in the days of his power and prosperity was remembered, as was the veneration in which he had so long been held for his learning and virtue. The result was that a popular demand was made for his release. Schall would have willingly died at that time, but the Lord wished otherwise, and he was restored to his rejoicing brethren. Eight years afterwards he went to heaven.

He, too, has enriched Chinese literature with a vast number of learned works, several of them in two volumes, one, on European Astronomy, in four, another in seven, and another, on Lunar and Solar Eclipses, running up to nine volumes.

The last of this remarkable scientific Chinese trium-



virate was Ferdinand Verbiest, who was born in Belgium, near Courtrai, three years before the Manchus began to reign in China. He had asked for the missions, although he was distinguished enough to have been selected for the Public Act in theology at the College of Seville in 1655, and might have made a great name in Europe. But he was not seeking glory.

When he arrived in China he betook himself to preaching, but Father Schall summoned him to Peking as a collaborator in the Astronomical Observatory. He obeyed, of course, and when Schall was sent to prison Verbiest was with him. Probably they were both liberated at the same time. During their incarceration, everything, as was to be expected, went topsy turvey in the astronomical world at Peking, and in 1669 Verbiest was summoned to the capital to preside over the Tribunal of Mathematics. In 1681 we find him in the somewhat unpeaceful occupation of casting cannon for the army and the more pleasing one of fashioning the marvelously beautiful and precious astronomical instruments in bronze which in the last Boxer uprising were bundled off to Berlin for safekeeping, though the respectful Chinese and the weather had done them no harm during the two hundred years and more that they were perched on the parapets of Peking.

Like his predecessors, Verbiest was a prolific writer. One of his books was a Tatar Grammar, written, no doubt, to accustom the subject Chinese to the language of the conqueror. But all the Jesuits in China have been, from the beginning, very active with the pen, and it is calculated that in spite of their missionary work they have produced no less than 131 works on religion, 103 on mathematics and 55 on physical and moral sciences.

Verbiest died in 1688, after a short illness, and his obsequies were celebrated in Peking with most extraordinary pomp and ceremony. Thus with both Ming and Manchu these missionary mathematicians always enjoyed the greatest favor both of the court and the common people. It is to be hoped that this union of science and religion which has always been a tradition among the Jesuits as an effective apostolic instrumentality, may avail at the present time. There is a famous Jesuit observatory at Zi-ka-wei. Perhaps it may serve as a means of conciliation and good will with the new rulers of China, no matter what political form the coming Government may assume.

X.

### Journalism in Spain

Official statistics place at about two thousand the number of periodicals at present published in Spain. They are thus classified: 75 Liberal, 58 Conservative, 199 Independent, 165 Catholic, 131 Republican, 15 Democratic, 10 Nationalist (that is, aiming at provincial autonomy and independence in local concerns), 14 Anarchistic, 55 Socialistic, 21 military, 87 literary, 39 pedagogic, 72 scientific, 56 legal, 61 medical, 12 pharma-

ceutical, 10 Protestant, 10 on fashions, 5 on freethought, 35 comic, 20 on bulls and bull-fighting, 179 financial, agricultural, industrial, etc., 155 with no specific aim, and 90 official. The distinctively Catholic press, therefore, whether it be Carlist, Integrist, Alfonsist or Independent, holds, as the table shows, a very creditable position on the list.

Generally speaking, Spanish periodicals drag out an uncertain and wretched existence. To have a daily circulation of from thirty thousand to fifty thousand copies is looked upon as an extraordinary streak of good luck; for both in Madrid and in the provincial towns there are many papers that have to be satisfied with a daily issue of six thousand or, at most, of ten thousand. Spaniards read little or not at all. In the rural districts, where the bulk of the population is found, illiteracy is most prevalent, and those who know how to read are so poverty-stricken that a newspaper is a real luxury beyond the reach of their purses. The number of periodicals, therefore, whose income is equal to their expenses is comparatively small, and if they are to survive they must receive subsidies from the Government or from private sources.

A natural and logical consequence of this state of affairs is the wretched condition in which journalists find themselves. We speak of professional journalists, of those who look to journalism for their living, and not of those who embrace journalism with the avowed or implicit object of making a name and a niche for themselves in the domain of politics or in official life. In Spain, as in France, and most other European countries, few are the important political personages who, in the earlier stages of their career, have not driven the quill of the journalist as a means of entering Parliament, of winning a cabinet office, or of obtaining some highly salaried Government position. In this non-professional sense, Moret, Canalejas, Maura and others have been journalists.

The economic condition of the professional journalist in Spain is as deplorable as can well be imagined. If he succeeds in obtaining a monthly salary of forty or fifty dollars it means that he has reached the acme of celebrity and fame; for most of those employed in the profession have to be content with thirty dollars a month for from six to ten hours' work a day. Salaries of from eighty to one hundred dollars a month are considered highly exceptional and almost fabulous, and are paid to only a few men by a few newspapers which bask in the sunshine of popularity.

In spite of this drawback, the Spanish press is, generally speaking, honorable and deserving of patronage. The Spanish journalist, though poor and needy, is not for sale; he does not practice blackmail; he does not play traitor to his ideals or to his conscience. His gentlemanliness, his Castilian dignity, and his proverbial sense of honor do not fail him in the moment of trial or temptation. As long as his imagination is lively and

his intellect is keen he works and strives, and pours into the "copy" the very essence of his soul; but when his hand can no longer wield the pen he retires to a corner, perhaps in a refuge, or to a ward of a hospital, and there awaits the common end.

Both in Madrid and in many provincial towns, it is true, journalists have associated for mutual protection and assistance; but such associations do not commonly go further than to offer to their members medical attention and medicine in case of illness, or possibly, the benefit of a cooperative store, where the necessities of life can be obtained at rock-bottom prices. Departments for loans at easy rates, and for pensions in favor of superannuated or incapacitated journalists would greatly relieve the economic situation of the brethren of the pen, but serious steps towards establishing them have yet to be taken.

From the foregoing presentment of the case it will be gathered that, generally speaking and making due allowance for exceptions, journalists in Spain are recruited from the ranks of those to whom the doors of Government employment and positions with the great banking, mercantile and industrial corporations are closed. Journalism is the plank to which they cling to save themselves from drowning in the sea of life. To embrace such a profession freely and voluntarily demands self-abnegation and the spirit of sacrifice, which are, of course, precious qualities, but they are not excessively common in this workaday world.

Are we to be understood as wishing to imply that Spanish journalism is the exclusive field of men of moderate ability, of very ordinary persons, devoid of learning and refinement? By no means. Along with many shining mediocrities, there are able and intelligent men, wide-awake, assiduous, cultured. In every editorial office there are easy and elegant writers, pleasant paragraphers, distinguished litterateurs. Without undue self-glorification, the Spanish press can be said to compare favorably with that of other European countries in grace, correctness and elegance. It lacks, not writers, but readers.

NORBERTO TORCAL.

The George White Alumni Association held its twelfth annual banquet in honor of Mr. White at the Hotel Savoy on January 18. Mr. White, now seventy-three years of age, is a teacher who has seen fifty-three years of service in the public schools of New York City. This year's gathering of his "old boys," many of them men who long years ago attained distinction in their chosen professions, was made an occasion of special honor to the veteran teacher, whose compulsory retirement has been fixed by the Board of Education to take place on February 1. There may have been a touch of personal feeling in the speech of the guest of honor, who protests strongly against his retirement "for no other crime than that he is seventy years of age," yet there are not want-

ing those who will see more than a grain of truth in his attack on the educational system in vogue in the public schools to-day. "I am here," said Mr. White, "to enter my protest against the present system of education in this city. In 1902 the cost of it was \$18,000,000. In ten years that cost has more than doubled. Was this tremendous extra cost for teaching? No. It was for fads, for frills, for shams, for everything except education. At times I have not known whether I was running a gymnasium, a nursery, or a hospital."

## CORRESPONDENCE

### The Situation in Turkey

ADANA, December 25, 1911.

The war! What a misfortune for the country! At the beginning there was some public excitement aroused by the sensational news emanating from the jingo newspaper offices. But how things are progressing in Tripoli who can tell? One thing seems certain: Italy did not expect the dogged resistance she is encountering; she went to war light-heartedly, in the belief that she could re-edit the famous message which Julius Cæsar dispatched from Zileh to Rome: "*Veni, vidi, vici.*" As a substitute, she has decreed "The Annexation of Tripoli."

Everything seems to be dormant here; the public quietly lives down the passing impressions; the wave that comes chases its forerunners. I have reasons to believe that the Turks are going to conclude peace by relinquishing Tripoli to Italy for a pecuniary consideration, but whatever happens will leave the public indifferent; its traditional apathy cannot be easily shaken.

For the intelligent and liberal-minded Turk the struggle is evidently useless. In fact, what practical benefit or material profit did Turkey derive from her possessions in Northern Africa? The income of the exchequer of the Empire from Tripoli was almost nil.

On the other hand, difficulties are increasing in various sections of the country. The Yemen Rebellion has ended in a manner far from creditable to the Turkish Government; the Arabs came out winners; they have practical independence, with the right to elect their own magistrates and to coin money. Could they have claimed more liberal concessions? In Kurdistan there is no security for the poor Armenians; the same old troubles are recurring. Suddenly, a shower of complaints is brought by the wire to the Armenian Patriarchate of Coum-Capou; the representative of the Patriarch (Kapou-Kehya) hurries off to the Sublime Porte; the Grand Vizier sends a telegram to Van or Bitlis, as the case may be; the Governor of the province (Vali) dispatches a squad of soldiers or gendarmes to the scene of the disturbances; the incident is closed; things relapse to their normal state, but only for a short while; the whole chapter begins all over again.

In Macedonia and Albania the situation is anything but roseate; trouble is brewing; the eruption may break out any moment. Here, too, independence is ripening. At the very heart of the Empire internal circulation is defective. A new political party has sprung into existence; its growing organization and strength can mean only one thing: internecine warfare, and, consequently, the weakening of the Union and Progress Party. The murder of Zeki Bey, who was assassinated because he



had dared to incur the displeasure of the ruling party, puts in an unenviable position many of the shining lights of that party; "Deserters from the camp of Israel into the camp of Ismael"—only one letter to be changed; what does it matter?

And, in the meanwhile, who is ruling? Who is defending Justice? Who is sending reinforcements to Tripoli? The Turks are busy fighting each other at home; no time is left for the enemy abroad. Heart disease is always dangerous, but when it is complicated by another serious ailment the patient has very slender chances of recovery.

A lugubrious cry is sounded by the Muscovite Eagle soaring on the Bosphorus and claiming a right of way through the Dardanelles for the eaglets of the Russian Navy. This is another sign premonitory of an impending imbroglio in which Russia, Germany and Austria will be involved as leading actors; each nation wants to intimidate the other with a touching love conveyed by the muzzle of her cannon. And our brave Turks think that with the Arabs of the Fezzan and elsewhere they will be able to defeat Italy. Italy has got the key to the house, and does not care a straw for lofty principles invoked by the Tartarin of Berlin, who gave her encouragement and *carte blanche*. Poor human comedy, in which the Turk is wondering with which sauce he is going to be cooked and eaten.

In the provinces where, as in Adana, the conditions are favorable the people are working hard and earning their living; with wonderful courage, the Armenians are continuing to recover from the recent catastrophe that visited them; their indefatigable activity and practical intelligence whet the appetite of the voracious beasts who look on lazily and are incapable to imitate. How long will this situation last?

You must have heard of the superhuman effort made by our French Government. October 18th, ult., was the feast of St. Luke, Patron of the Medical Faculty of Beirut, conducted by the Jesuit Fathers. The French Consul, accompanied by the Admiral of the French battleship visiting the port, went to the faculty and presented the Reverend Father Cattin, president of the faculty, with the Cross of the Legion of Honor. The recipient of this honor protested, claiming that he had done nothing to deserve such a distinction, to which the Consul replied: "When a regiment distinguishes itself on the battlefield the colors of the regiment are decorated. My dear Father Cattin, you are the colors of the French Faculty of Beirut; that is why the French Government decorates you."

The annual examinations of the faculty had just been concluded; the jury that comes over from France to examine the students has once more acknowledged the success of the faculty. On this occasion the corner-stone of the new building of the faculty was laid and blessed; the ceremony was imposing; the French Admiral, with his staff and the music of the flagship, was present, together with representatives of the Governor of Beirut (Vali) and the Pasha of Lebanon. Out of thirty candidates twenty-seven graduated. If we only had some of the millions of our rival, the American Protestant College of Beirut.

A, S.J.

#### Taxing the Parish Priests in Italy

ROME, January 7, 1912.

Yesterday was Epiphany, and the Roman children rejoiced in the visit of the *Befano*, an Italian rag-baby

equivalent of Santa Claus; the small boy made the town raucous with fish horn and trumpet, the Piazza Navona, as usual, was lined with booths full of toys for sale, and the charitably inclined saw that the asylum children got their *Befano* gifts in generous measure.

Early in the morning a committee of 160 representatives of the Association of Catholic Workmen in Germany foregathered in the Church of Santa Maria in Campo Santo for Mass and Holy Communion. They were afterwards received in audience by the Holy Father to present their greetings and assurances of loyalty to His Holiness. The Pope made them a fine little address of congratulation on their association's good example of faith and loyalty to the Holy See, and dismissed them with his blessing, presenting each of them with a handsome medal as a souvenir of their visit. This association numbers some 150,000 members, and sends a representation every year to greet the Holy Father.

With the beginning of the new year the Chapter of the Basilica of St. John Lateran, following the suggestion of the Holy Father, began to follow the new Ordo in the public chanting of the Divine Office according to the new edition of the psalter. The issue of 40,000 copies of the psalter from the Vatican Press has already been exhausted, and the different firms of Pontifical printers are announcing the immediate issue of new breviaries embodying the new psalter and the new rubrics. In particular, "The Society of St. John the Evangelist" will have out in this month the psalter and rubrics in editions corresponding to their breviaries in 16° and 48°, while for March they promise a new four-volume edition of the breviary in 16° and in 48°, with the psalter and rubrics distributed according to the recent prescriptions. Your correspondent has heard that the publishers have been assured that further changes in the Divine Office will not be ordered at least for some seven or nine years to come: this was necessary in order to secure them against loss by their new publications.

There is a tax in Italy, imposed and collected by the Provincial Councils, on the practice of a profession and the business of retail merchants. From time to time some of the Councils have essayed to levy this tax on parish priests as practising a profession, and have desired to push it so far as to reach the alms tendered to the same by the faithful in connection with offering Mass for their intentions. In the Province of Turin the Rev. Don John Burzio, parish priest of Cavagnolo, appealed to the administrative Giunta of the Province of Turin against such tax imposed on him by the municipality of Cavagnolo. In a long decision the Giunta decides that the parish priest is not practising a liberal profession; but, since he receives his wage from the Government (which has seized and still administers all benefices in Italy) and does his work subject to the orders of his bishop, he is to be rated as an employee; and, as the tax does not fall on employees, it is not applicable to his reverence. It will be a bit of good fortune if that stands as a proper precedent for the rest of Italy, for, however unsatisfactory the ground of the decision is, the decision itself relieves the priest of a piece of petty oppression.

The "Iuta" press agency at Milan has been closed by the government, its offices taken possession of under government seal and its representatives, Dr. Kaul, Dr. Deschen and Mr. Hagelin, ordered out of Italian territory. The apparent ground of this action is the trans-

mission of some news that in the government's view was false, or at least unacceptable in government circles. Dr. Kaul has appealed to Prime Minister Giolitti from the application of the order to himself personally, on the ground that he had resigned from the service of the agency prior to the transmission of the offensive item. He will be given a hearing before being expelled the country. The "Iuta," as the readers of AMERICA were informed at the time, is an agency founded during the course of the past year by a body of Catholics, with the intent and purpose of transmitting the truth about Catholic affairs everywhere in Europe, and thus relieving Catholics the world over from the injustice of the misrepresentations of the Associated Press and a number of anticlerical press agencies. It was the intention, it has been said, to make their central headquarters at Milan; an office had been opened also in Florence, and one was promised in Rome before the end of January. Now it will centralize its work in Zurich, Switzerland. There is probably a story behind their expulsion from Milan, and it will doubtless come out shortly. An American gentleman by the name of Weinschenck has contributed some \$300,000 to the enterprise, and has been ready to put more into it, and it was his hope to correct the misrepresentations which America has long been obliged to submit to in the press news of critical Catholic matters in Europe.

The Minister of Foreign Affairs has just directed a circular to all diplomatic and consular agents, calling for a detailed report on the moral and economic condition of all Italian emigrants, as in a prior circular, issued last September, he had called for a numerical and political census of the same. The Minister takes occasion to assert that Italian emigration is not to-day an inevitable consequence of poverty at home, but an export of energy, to the benefit of countries abroad, and as such the Government insists on its power and right to consent to it or interdict it. For the timely exercise of this right the Government requires to know in detail the economic and moral gain to the countries to which Italians emigrate resulting from their presence, the gain to the emigrants themselves, the strengthening or weakening of their attachment to the mother country and, consequently, that country's hold upon them. This will give food for thought to legislators in the United States if it turns out that immigration is not to be for the purpose of assimilating an enlarged citizenship, but for the pecuniary, educational and moral betterment of citizens of foreign countries to be recalled after the process is completed.

Malta is again in a ferment on the language question. The British Government has a commission over there investigating the question, and the public and press, anticipating a decision from the commission recommending the exclusion of Italian as the language of the schools, courts and government departments, have begun an agitation which has all the spectacular characteristics of Italian excitement.

To the names of the Patriarch of Lisbon, the Archbishop of Bologna and Mgr. Giustini, the rumor-makers now add the name of the new Prince Bishop of Cracow as the cardinal "in petto." Meanwhile, if those conversant with present procedure are not mistaken, the appointee is known only to himself and two other cardinals (to be witnesses to the fact, if necessary), and to these three in strictest confidence, leaving a fair field to those who insist on guessing.

The Italian Government has ordered the retirement

of all Turkish money from circulation in Tripoli, Bengasi and Derna, and the Ministry of the Treasury will exchange Italian currency for the same during the months of January and February. C. M.

### Diocesan Conventions in Spain

MADRID, Jan. 2, 1912.

Madrid and Barcelona, the two chief cities of Spain, have just been witnesses of the fervent activity and zeal with which militant Spanish Catholicity works in the field of social endeavor to instill a religious spirit into the hearts of the people who are in danger of being lost to the Church through the propaganda of bad principles and the spread of improper reading matter.

As soon as Bishop José M. Salvador y Barrera, Bishop of Madrid-Alcalá, took possession of his see he undertook to establish diocesan committees, composed of priests and prominent laymen, whose object was to strengthen and develop the parish spirit; for he realized that in proportion as the people withdraw from the parish, which is the true domestic hearth of the great Christian family, they withdraw from the love and practice of their religion. But the spiritual side was not the only one that the prudent prelate kept in view; for he aimed at developing social and beneficial measures, thus consolidating and unifying Catholic action and giving it the stability and extent that parish organizations can rightly have.

Many and great were the spiritual and temporal needs of the capital of Spain which the bishop determined to remedy and help. As is commonly the case in great European cities, Madrid had its wealthy and aristocratic centre, where the nabobs dwelt in elegance; but it also had its purlieus, swarming indeed with people, but where squalor reigned. Churches and schools and means of innocent recreation were not there, but there was poverty, which spells wretchedness; and with wretchedness is found religious indifference, or no religion at all.

The work of the parish committees was to devise simple and practical means of drawing the people to the parish church, of making them love their faith, feel an interest in their religion, respect their pastors, and revere their Church. Charitable people organized so that almsgiving, which had gone on in a haphazard sort of way, was systematized, and was made to benefit the truly necessitous. Catechism classes for the children and night schools for adults were established; recreation rooms for the laboring classes were opened; marriage portions for poor girls were provided; farmers' clubs and rural savings banks were a part of the program. At the head of all was the parish priest. Thanks to the vigilance, sacrifices and abnegation of clergy and laity alike, all this has been done, or at least begun. The happy initiative of the Bishop of Madrid-Alcalá has been followed by the Bishop of Barcelona, and thus in the metropolis of Catalonia there have been established parish committees for the same laudable purpose.

The diocesan conventions, held in Madrid and Barcelona in the latter part of December last, had for their object an examination of the work already accomplished and of the work mapped out in favor of those classes most in need of protection and help in the religious and the economic order. The reports were made by rural and urban clergy and included the successes that had been theirs, the failures, whole or partial, with which they had met, the difficulties that they had faced, the means that they had found helpful, and the hopes that they cherished.



Thanks to the apostolic zeal and perseverance of the members of the parish committees, the spirit of Christ has penetrated where formerly all was hostility or indifference. The number of communions has increased, religious functions are more numerous and better attended, the people are closer to their pastors, and the faith is stronger and more active in their souls. Not that all that was to be done has been duly accomplished; far from it. A start has been made in a new and necessary work; its first triumphs are a pledge of future successes.

Spanish Catholics, given up for so long to political strife, which divides and disunites, did not perceive that the people in general did not follow them along their political paths; and therefore they have too long neglected what is practical and fundamental, namely, Catholic work among the masses for the sake of saving them from false apostles. Healed, to some extent at least, of their blindness, they are now starting out on a new track with the intention, it would seem, of returning to the right road; for, whatever be said or done, it is most certain that the salvation of Spain depends not on a change of government or a political upheaval or a new ministry, but on a restoration of Christian life among the people, a vigorous religious faith, and an organization which shall gather the multitudes around the Church. But how is all this to be accomplished? The answer is simple: Let the parish committees go on in their self-sacrificing work. Let their number be multiplied until they are found in every diocese in Spain.

NORBERTO TORCAL.

#### Cardinal Farley's Visit to Naples

VILLA SAN LUIGI, POSILIPO, NAPLES, Jan. 4, 1912.

Doubtless it will be of interest to the readers of AMERICA to learn something about Cardinal Farley's visit to Naples and his inaugurating the new Papal Seminary here at Villa San Luigi, Posilipo.

On New Year's morning His Eminence said Mass in our handsome church, the Gesù Nuovo. The glorious bronze main altar, accounted the largest and finest of its kind in the world, had been tastefully decorated and special music prepared for the rare occasion. After Mass the cardinal came to Villa San Luigi, situated in the suburbs, about a half-hour's drive from the city, on the classic slope of Posilipo. He was accompanied by Mgr. John Edwards, Mgr. James V. Lewis, the Rev. W. H. Stewart and the Rev. John H. Farley, S.J. At the first sight of the cardinal's carriage approaching, the community bell was rung, and all our Fathers, Scholastics and Seminarians hastened to the front gate to extend a hearty welcome to the distinguished guests. The party was then escorted to the cardinal's apartments on the top floor, overlooking the sea. These apartments were built for the accommodation of Cardinal Mazzella, S.J., in which he had hoped to find an occasional solace from his heavy labors at Rome; but the learned and beloved Prince of the Church was called to his everlasting reward about the time the rooms were completed. From the great front windows and porch a sublime panorama is had of the city and bay of Naples, Mt. Vesuvius, Sorrento, the Isle of Capri and the sites of Herculaneum and Pompeii, the snow-capped Appenines looming up in the far background.

For fully an hour the new cardinal chatted pleasantly with our Fathers. Prominent among these was the venerable Father Joseph Piccirelli, S.J., former Rector of Villa San Luigi and author of many books on phil-

osophy and theology. He is one of the very few survivors of that gifted band of exiled Neapolitan Jesuits (Sabetti, Degni, de Augustinis, Schiffini, Brandi, etc.) that shed the light of their genius in America during those famous early days of Woodstock College, Maryland.

Before dinner an inspection tour was made by the entire party around our Villa and the lower floor of the adjacent new seminary, which will be under the direction of the Jesuit Fathers. Although some two hundred men have been employed in its construction during the past year and a half, this vast edifice is not yet finished. It is being constructed under the special supervision and in great measure at the personal expense of the present Pope. The cardinal told us that His Holiness had very often spoken to him recently about this pet enterprise, and that he was wholly in accord with Pius X in believing that the education of good, learned priests is the most salutary work that can be done to-day in Italy. All of us were struck by the zealous cardinal's enthusiasm, by the wonderful agility with which he moved through the spacious building, and by the keen interest he manifested in the minutest details. At every turn he repeated his admiration for the great undertaking so dear to the Holy Father's heart. At times some of the Fathers would address his Eminence in English, but he would answer in Italian, proving by his fluency that he is a past master of this tongue.

This day marked the opening of the new seminary, and dinner was spread for the first time in the large refectory. The cardinal sat at the centre table; on his right was the Very Rev. Anthony de Francesco, S.J., Provincial of the Neapolitan Province, and on his left the Rev. Anthony Stravino, S.J., present Rector of Villa San Luigi. A program of music and speeches had been intended in the cardinal's honor, but, owing to his own repeated solicitation to have no ceremony of any kind, at the last moment we called off the preparations, and converted the whole affair into a homely, wholesome family gathering—just such a reception as the cardinal himself, with most Americans, naturally prefers. Before dinner there had not been sufficient time to inspect the two upper stories. But, though not as yet completed, these also His Eminence desired to see. Accordingly, we satisfied his wish and showed him every nook and corner.

All the members of our large community again accompanied the cardinal and party to the front gate at their departure, and there knelt to receive his apostolic blessing. This he graciously gave, and added in a few well-chosen Italian words that he felt genuine joy at having seen for himself the new seminary, and that his most earnest prayers will be offered for its unbounded success.

In conclusion, permit me to say that this memorable visit has truly filled our hearts with consolation and encouragement. For the past three days we all have been thinking and speaking of the gracious, humble, scholarly, saintly presence in our midst of this new Prince of God's Kingdom. We feel that his visit has been a benediction from heaven and that our college still keeps redolent with his memory as with a sweet incense.

In our community we number representatives from almost every land. I am the only American. Hence, this visit, with its favorable impressions, has been singularly gratifying to me. Need I say that I am prouder than ever of my native country, its institutions and its men?

GEO. G. FOX, S.J.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 27, 1912.

Entered as second-class matter, April 15th, 1900, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;  
Treasurer, MICHAEL J. O'CONNOR.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (10s.)

### Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

### The Home-Coming

At the present time, when Portugal is ignominiously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity, the attitude of the United States towards the ministers of religion may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meets him and greets him at the Battery in a manner that eclipses even the famous home-coming of ex-President Roosevelt. Fifteen hundred policemen keep the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire-boats guard the pier where the steamboat, covered from stem to stern with American and Papal colors, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thousands of school children wave their flags and shout their welcome; further on are associations of men representing every race and condition of society, one uninterrupted mass of happy people from the end of Manhattan Island to the cathedral, a distance of five miles in extent, forming, as it were, a living passageway to the splendid sanctuary, with its banners flut-

tering from every pinnacle, and portal and spire, to be transformed at night to a picture of dazzling beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to contemplate the marvelous spectacle described it, like the New Jerusalem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to look on him whom they have such reason to regard with admiration and love.

Such was the welcome home of this great representative of religion in the United States. The papers next day seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this distinction. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruction are at work to undermine the foundations of society.

### The Way in Switzerland

It is high time that effective laws were passed and enforced in our land against the post-cards, novels, periodicals and moving pictures that have become such a grave menace to the morals of the young. The censorship of films, for instance, is so lax or so easily evaded that from the Middle West comes a complaint that a disgraceful series of pictures, called "The Secret of the Confessional," has been on exhibition repeatedly; the sale of suggestive post-cards, too, and their transmission through the mails seem to go on without protest or hindrance, and shameless novelists are boasting that the books they have already sent broadcast in thousands will be considered quite decent and decorous compared with those they mean to write.

Legislators and magistrates, moreover, both here and abroad, own themselves at a loss how to frame or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that:

"Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months.

"Whoever produces for sale, introduces, sells, publishes, circulates, advertises, lets for hire, or exhibits obscene writings, pictures, or any other



obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with imprisonment up to three months."

Excellent as these laws are, they would, of course, be quite worthless unless rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings corrupt the young, the number of objectionable films, books and post-cards sold or exhibited would soon grow less, while public morals would improve.

### Reprehensible Journalism

The *Catholic Citizen*, of Milwaukee, in its issue of January 13, 1912, informs its readers editorially that "with the aid of a good runabout many a priest has doubled his ability to take care of his missions, to say *Masses in three or four places* on Sunday, where formerly he could visit but two on a Sunday forenoon."

How a runabout can invest a priest with such wonderful powers or privileges is difficult to understand, but much more difficult of comprehension is the recklessness, or heedlessness, in the advertisement column of the same issue under "Music and Drama," which displays the claims to glory of "The Girl in the Taxi." That play, we are assured, "had a run of 1,000 nights in Paris." Added to this horror is the alluring information that "Valeska Suratt, in 'The Red Robe,' has with her a chorus of the prettiest singing and dancing girls that could be obtained." As "The Girl in the Taxi" is one of the stage productions explicitly condemned as bad by the Federation of Catholic Societies, and as Valeska Suratt is the female identified with "The Girl with the Whooping Cough," a show suppressed by the New York police, we cannot too severely condemn the action of the *Catholic Citizen* for giving them a place in its advertising columns, and by so doing commending them to its readers.

It is very unfortunate that just at a time when the most earnest efforts are being made to cleanse the stage of some of its unutterable foulness, endorsements of this description should be found in Catholic papers. Who can tell what disasters may have resulted to innocent souls in consequence of these notices? We fear the management of the *Catholic Citizen* bears its responsibility all too lightly.

### Puffing a Blasphemer

"The patriarchs, and even Christ Himself, were typical paranoiacs," is part of a conspicuous headline that lately shocked numerous readers of the New York *Times'* literary section. The words were used to introduce a laudatory and extended notice of Dr. Hirsch's "Religion and Civilization," of which "an American edition is soon to appear." The author, we are told, "has

put the important questions of religion under the search lens of psychiatry, the modern science dealing with mental diseases," and Our Divine Lord "is finally adjudged as presenting one of the most obvious cases of paranoia imaginable."

Yet "the average reader," in the opinion of the *Times'* reviewer, "will have to respect and admire" "the sincerity and fearlessness" of this blasphemer, whose book "contains a wealth of historical information of the greatest interest," who will "in a way" "become a martyr for his outspoken, fearless opinions," etc., etc.

Now, as to Dr. Hirsch's book itself, *AMERICA*, if need be, will speak in due time. Our present concern is the fact that a journal of the standing of the *Times* should devote the first columns of its book reviews to noticing favorably a work like "Religion and Civilization," and should summarize for the general reader a book which outrages what Christians consider most sacred, and undermines the very foundations of morality. For besides the harm done by the blasphemous character of the article, to tell the thoughtless and uncritical "man on the street" that lawgivers like Moses and Christ were but victims of religious delusions is to deal a wanton blow at the faith and morality of men but too ready to discard the austere teachings of the Patriarchs and the Messiah, and embrace that comfortable creed of altruism which Dr. Hirsch's reviewer by preliminary puffing is helping him to spread. Now that the *Times* has learned how offensive to its Christian readers such articles are, commercial considerations at least may make that paper more circumspect.

### The University of Pennsylvania

The incident referred to in our educational column presents a new and startling confirmation of the charges made against the teaching policy prevalent in many of the non-religious schools of the country. Knowing little about the facts of the case, as he frankly avows, but basing his opinions and his statements to young students upon articles written by Eugene Debs in a revolutionary magazine, a professor of the University of Pennsylvania faculty commended the McNamaras as "pioneers in a revolutionary movement" worthy to be likened to the revolt of the American colonies.

Professor O'Bolger, to be sure, does not approve of murder. Neither did the McNamaras. They claim to have had no malice in their hearts, they were working for a principle. But, as the *Philadelphia Public Ledger* says, "there is no principle involved in the McNamara case except the principle of punishing or not punishing dangerous crime, and those who are trying to make it appear that there is simply uphold the principle of immunity for murder."

One is not at a loss to understand the upheaval caused in sedate Philadelphia by the publication of the Professor's imprudent statements. Neither is one at a loss

to understand why Mr. O'Bolger, on sober consideration of possible consequences to himself, later disclaimed the charge of entertaining incendiary doctrine. It is no new vogue for men of his ilk brazenly to proclaim radical social principles only to recant their vicious phrases with a whimpering complaint that they are "misunderstood" when ordinary people cry out in horror against teachings which undermine the very fundamentals of social order. One is at a loss, however, to find satisfactory explanation of the conduct of the University trustees in their comparatively lenient handling of the offense. They, as well as Professor O'Bolger, should be mindful, as the *Ledger* sharply warns them, that "an instructor in a university represents not only his own folly; he is supposed to represent the university and the doctrines that it intends to teach the youth of the land. When an instructor speaks to his classes under the shield of the university he presumably has its stamp upon his utterances; and the general public can only regard with horror the sort of teaching that tends directly to subvert the sacred institutions of society, which it is the true function of a university to maintain and strengthen."

Unhappily, this is not the first instance of the kind one has to lament in the recent history of the University of Pennsylvania. Three years ago, it will be remembered, Walter George Smith resigned from the board of trustees of the Pennsylvania institution, with which he had been honorably associated for eighteen years, because he could not sanction the views on marriage and divorce held by a professor in its Wharton School of Sociology. From Mr. Smith's viewpoint, and it is the viewpoint of a reasonable mind, the university, by retaining Professor Lichtenberger in the Wharton School, gave its support to the opinions he inculcated in his classes. What these opinions were and are can be gathered from a brief paragraph contained in an address the Professor delivered before the American Sociological Society in its Atlantic City meeting four years ago: "Popular moral sentiment recognizes worse evils than divorce, and has come not only to approve but to encourage the breaking of the conventional marriage tie rather than the crushing of the human spirit."

#### Is Portugal a Republic?

The *New York Tribune* in a recent issue confesses to a feeling of disillusionment, disappointment and discouragement because the Portuguese Government proposes "to go into the gambling business in competition with Monaco in order to raise the needed revenue." It laments, also, that the public accounts have been altered so as to conceal the deficit. "It had been supposed," adds the editor, "that monarchical profligacy and extravagance had been responsible for the accumulation of debts, and that the advent of an honest, efficient and economical republic there would be a fiscal revolution for the better."

It is eminently proper to grieve over delinquencies of any kind, and to feel grief over shattered hopes, but how is it possible that any one who has followed the course of events in that unhappy country could have supposed for a moment that the freebooters who set up the present travesty of a Government in Portugal were going to be honest, economical and efficient? Was the fact that they dubbed themselves republicans going to render them immune from profligacy and extravagance? As every one knows, the monarchy was corrupt, but not even Portugal was ever cursed with a government like the present one.

Instead of looking favorably upon what is called the Republic of Portugal, or repining over its misdeeds because it calls itself a republic, Americans should regard it with horror and resent its assumption of a name that we hold in honor.

A republic is supposed to insure one's right to life, liberty and the pursuit of happiness. Was there any regard for the life of its subjects in the bloody and sacrilegious orgies of its inauguration? Is there any regard now for liberty in a country where the noblest and most irreproachable men of the nation are flung like felons into jail or exile without a trial and at the whim of those who control the state? Is there liberty of any kind under a government which keeps five or six thousand priests and laymen lying in filthy and unhealthy prisons either on suspicion or trumped-up charges of conspiracy? Is there any happiness where the temporary rulers of a country throttle the religion of all its people, seize every cathedral, church, chapel, college and charitable institution and leave the commerce and industry of the land in a condition that seems as if the plague had ravaged or war had wasted them?

Republic or not, the political, social and economic conditions of Portugal could scarcely be worse than at the present time. Nor will any change of government bring any betterment. For the source of the evil is not to be sought for in its political system, but in the fact that the great secret organization which has Italy and France in its grasp has had more than its usual success in Portugal. Spain is announced as its next victim. How its triumphant progress is to be checked is among the secrets of God. The ruin that it causes in national life may perhaps open the eyes of the unthinking.

#### Unnoticed Benefactors

A short obituary notice, hidden away in a corner of a New Orleans paper, may afford some food for thought to municipal researchers and others who are greatly exercised about the religious administration of civic charities. Miss Caroline Lee, of Donaldsville, La., became a Sister of Charity sixty-three years ago, and during all that time devoted herself, as Sister Edridge, to charitable works, which were directly beneficial to her State and city. For fifty-six years continuously she ministered to



the children of the New Orleans Female Orphan Asylum, until her Master summoned her a week ago. He has been her only paymaster. Neither she nor any of the twelve sisters of the orphanage received salary or other compensation from the city for their personal services. Leaving out of consideration the value to the State of the moral influence exerted by Sister Edridge on her wards, we may rate her service as worth at the very least ten dollars a week. Even at so low an estimate this one Sister saved to the community in the course of her life over thirty thousand dollars. Multiply this by the average number of Catholic workers, male and female, who rendered gratuitously similar services to the nation during her period of service, and the sum would go into the billions. The additional value of the devotedness springing from consecrated service is beyond monetary reckoning.

Sister Edridge and her kind are the most munificent of our national benefactors. Eliminate them, and their work would have to be performed under public management at treble the expense; or it would be left undone, which would prove a still costlier experiment. The good Sister went down into the grave, as she lived and wrought, untrumpeted. Such lives as hers may furnish subject for meditation these days of municipal research.

First hand information about what is going on in Turkey is given in the letter from the Rev. A. André, Superior of the Jesuit Mission at Adana, printed in this issue of AMERICA. Father André, with wonderful energy and at the cost of many sacrifices, is restoring the ruins of the Catholic institutions in Adana. Having been superior of the Mission of Armenia, with headquarters at Constantinople, for nearly twenty years, he is an excellent authority on the near East. His opinions carry weight because they are unbiased, and his sympathies lean rather toward the preservation of the integrity of the Ottoman Empire as less inimical to the ultimate interests of the Catholic Faith. The Jesuit Fathers are doing wonderful work both in Armenia and Syria, in competition with the powerful Protestant missions; the latter are plentifully supplied with funds, whereas the finances of our missions have been severely depleted since the Adana massacres. They need and deserve the assistance of Catholics all over the world. Here is an excellent field for the generosity of the charitably inclined wealthy Catholics in America.

Why should Dr. McGiffert in his life of Martin Luther speak of the bigamous union which Luther sanctioned in the case of the Landgrave of Hesse as "a disgraceful affair" and "a lamentable want of moral discernment and a singular lack of penetration and foresight?" A reviewer of Dr. McGiffert's work referring in the Boston *Evening Transcript* to this episode in the Reformer's life says "it is easy for us with the safe distance of four

hundred years between us and this disgraceful event to condemn Luther." Doubtless the reviewer means that the basis of the moral law may shift its moorings after a century or two, and that what we condemn now might be worthy of commendation in Luther's day. "Remember," continues the writer in the *Transcript*, "under our laws Luther would have had no problem at all." This is extremely interesting criticism, and shows a fine grasp of the subject of bigamy and divorce. But who, pray, if not Luther, is responsible for the legalized bigamy euphemistically styled divorce in the Protestant world to-day?

M. Schollaert, the ex-Prime Minister of Belgium, has brought a curious question before the courts. He was hooted in the streets after the collapse of his Cabinet. This, he maintains, was an invasion of his rights as a private citizen. The other side claims that to forbid such demonstrations would be to unduly restrict the popular right of disapproval of a government policy. It looks as if Schollaert was more sensitive than the ordinary politician.

Mr. Francis McCullagh, the correspondent in Tripoli of the London *Daily News*, the same writer who revealed to the world the awful occurrences connected with the Portuguese Revolution, has, unfortunately, lodged a complaint against a Franciscan Friar in Tripoli for gross neglect of an Arab boy wounded in one of the battles and left on the road uncared for. It turns out to be a mere misunderstanding. McCullagh met the Friar, who was an old man of seventy-two, and commended the lad to his care. The conversation was in French, which the Friar only partially understood, but, making out what was wanted, gave the required promise. He got the wrong boy, and carried him off to the Franciscan Hospital. McCullagh, returning, found that his request had been apparently forgotten or neglected. Hence his anger and the accusation. The old Friar, however, says, "Mr. McCullagh had apparently plenty of money," and he very pointedly asks, "why did not he himself look after the boy?"

The United States Circuit Court, a part of the judicial system established by the Judiciary act signed by President Washington, September 24, 1789, passed out of existence at the stroke of midnight, December 31. The bill abolishing the Court was signed by President Taft on March 3, 1911. Under the new Judiciary act the United States District Court has the original jurisdiction in all Federal cases, except those belonging to the Commerce Court and the Court of Claims, at Washington, and the original jurisdiction of the United States Supreme Court under the Constitution. The act does not affect the jurisdiction of the territorial courts in Alaska, Porto Rico, and Hawaii.

## LITERATURE

**Le Purgatoire of Dante.** By MADAME LA COMTESSE DE CHOISEUL. Paris: Firmin Didot et Cie.

This fascinating book is dedicated to her husband by his wife, as a "souvenir of the hours passed together in studying the divine poet." What a noble pair of souls they must be, to spend their leisure time in such an intellectual and edifying manner; and how few married people follow their example!

From beginning to end the work is a masterpiece of good writing, reliable erudition and correct taste. On every page we have marked instances of the special ability of the noble authoress to explain the difficult passages of the poem. We detect even the evidence of gentle wit, of which her beloved associate was the butt. Thus at the end of the fifth canto, when the unfortunate Pia dei Tolomei asks Dante to remember her when he returns to earth again, the authoress slyly adds: "The other spirits had not so much politeness." The other spirits were males.

But if one would do justice to the 380 pages of the book, he should quote from every one of them enlightening criticisms and explanations, many of them from the best living and dead commentators of the Comedy. Thus at the end of the sixth canto, which contains the famous and terrible denunciation of the City of Florence, so much praised by Macaulay, our authoress writes: "Scartazzini considers this apostrophe as the masterpiece of political satire." Scartazzini, whom she frequently quotes, is one of the best Italian commentators. She cites them frequently; knows Ozanam's admirable criticism of the poem and the times contemporary with it, and quotes many passages from St. Thomas Aquinas, whose teaching Dante faithfully followed. She is also familiar with the English commentators: Dr. Moore, Dean Church, Vernon, Plumptre, Symonds, and Longfellow, as with Fiorentino and Perez. She seems not to know the German critics of the poem, such as Volkmann, Kraus and the King of Saxony. Yet there is enough cited to give satisfaction to one who does not wish to be burdened with too much erudition, which often mars the pleasure of reading a book. Probably the best part of the Comtesse's commentary is from the beginning of the twenty-eighth to the end of the thirty-third canto, which are the hardest to understand. In this part occurs the famous description of the procession of the Church through the ages. The idea of this description may have come to Dante from frequently witnessing in his native city the magnificent procession of the "carraccio" on festival days. In the account of the chariot drawn by the "Griffon," a symbol of Christ, and its accompanying cavalcade, all the books of the Old and New Testament, all the virtues, moral and theological, the seven gifts of the Holy Ghost, and all the writers of the inspired books take part. They are described with the correctness of a great theologian and general scholar, and with a beauty, sublimity and power of imagination which place the divine Dante in the first place among the great poets of the world. His art has immortalized a little girl of nine years; and "when art," says Ozanam, "thus knows how to crown its elect, what will God then not do for his?" (Ozanam: *Dante et la philosophie Chrétienne à XIIe siècle.*) The translation and commentary explain every detail of these complex cantos.

The Countess also vindicates Dante from false charges by simply giving the facts. He fell in love with Beatrice when she and he were children. But he never saw her after her marriage, and she died young. He married Gemma Donati, by whom he had seven children. The modern degenerate

spirit regarding the size of families did not then pervade Italy, nor does it now. In exile, in 1314, he met "Gentueca" at Lucca, with whom his friendship was purely Platonic. He made the Jubilee at Rome, 1300, and gained all the Indulgences. "He would never have been great if he had not repented," says Ozanam.

The attacks made on the Church by the three beasts: the eagle, the symbol of the persecutors—the pagan and other emperors; the fox, symbol of the heresies that disrupted the unity of faith, the common tie of Christendom; and the dragon of simony, subserviency and unchastity in the centuries immediately preceding Dante, are graphically explained and described by our noble commentator.

She likes to dwell on special and peculiar sayings of the poem, and makes their meaning plain to the unlearned reader. Here is an instance: "Learn that the arch of the chariot that the serpent has broken was and is no more, but let the guilty one know that the vengeance of God has no fear of *soups*." This strange expression alludes to a superstitious belief of the time. When a man killed another, it was thought that if the murderer could for nine continuous days eat or drink a soup on the grave of the murdered, he was safe from the vengeance of the relatives. Hence at Florence, when a man had been killed, his grave was watched for nine days so that no soup could be eaten on it. Christ always avenges injury done to His spouse is the meaning of Dante's words.

This work is also good spiritual reading. It is generally said that the "Paradiso" is the finest part of the Divine Comedy; but after reading the Comtesse's commentary, which brings out all the mystic theology of the "Purgatory," one feels like saying—to borrow a bit of a phrase from the "Paradiso"—"The Purgatory" has the cry." Dante said that of Giotto, where he also said, "Beatrice flew to God, and I followed her flight." So may we all.

We are glad to know that an American lady, who has already done good literary work, is going to translate "Le Purgatoire."  
HENRY A. BRANN.

**The Wonders of Ireland.** By P. W. JOYCE, LL.D. New York: Longmans, Green and Co.; Dublin: M. H. Gill and Son.

**Good Women of Erin.** By ALICE DEASE. New York: Benziger Brothers.

Dr. Joyce has written so many books—all of them learned, accurate and interesting—on Irish history, language, topography, social life, music, song, phrase, fable and romance, that we thought even his encyclopedic lore was exhausted; hence a fresh and vigorous work by this youthful octogenarian on the historic, legendary and archeological marvels of Ireland is in itself a "Wonder." The "Wonders" are taken from the Book of Ballymote and other Irish MSS., and from the "Wonders of Ireland" in "Kings Skuggio" or "The Royal Mirror," written in the Norse language about 1250 A. D. They are thirty-six in number, but Dr. Joyce adds several of his own that are just as wonderful; also brief lives of St. Patrick, St. Brigid and St. Columbkille, and three fine stories, written in his youth, which reproduce the speech and customs of the Limerick peasantry of sixty years ago. A valuable paper identifying "Spenser's Irish Rivers" proves the much discussed "Molanna" to be the Beheena, which flows from the Galtees into the Funsheon at Kilbeheny, where both "in one fair river spread." The preface, like the book, is unique: "This little book needs no preface." He is also quite correct in his forecast that the reader will come to the conclusion "that for Wonders—or Mirabilia, as they are called in Latin—no other country in Europe was fit to hold a candle to Ireland." We would add that for exposition of his coun-



try's classic glories no writer in Ireland, or elsewhere, can "hold a candle to" Dr. Joyce.

The discriminating reader of the "Good Women of Erin" will gather that not hundreds of Dr. Joyces can exhaust the glories of Ireland. There are fourteen of them, all of ancient Ireland, and if any one wants a compilation that is as edifying as Alban Butler, and more thrilling than "the best seller," this is his book. The persons and incidents are historical, but Miss Dease, knowing how to make use of the richness of naïve simplicity in the days before even good people were forced to acquire self-consciousness, has invested them with more than the charm of romance. Her most instructive and edifying "Good Men of Erin" will have to make "place aux dames," and we trust she will give us many more installments of both.

Both books are well printed and handsomely bound, and Miss Dease's is finely illustrated. The only illustration of Dr. Joyce's "Wonders" is the frontispiece, his own photograph. Taken at eighty-four, it looks like a strong, original character of fifty, and hence may be classed as the thirty-seventh "Wonder." M. K.

**The Brownings. Their Life and Art.** By LILIAN WHITING. Boston: Little, Brown & Co.

This author is a tireless maker of books. To the sixteen volumes Miss Whiting has already published she has now added a biographical appreciation of Robert Browning and his wife. The book is sympathetically written and finely illustrated, but does not add much to our knowledge of the two poets, and is too full of feminine raptures to be considered a very critical work. The gifted couple of whom Miss Whiting writes brought from England a keen eye for what was beautiful in Italian life and art, yet never rid themselves of that distrust of the Church which is common among the British middle classes. Consequently, many of Robert Browning's poems will assist, unhappily, in perpetuating the Protestant tradition, while the glamor of romance Elizabeth Barrett Browning has thrown over the act of brigandage that created the "Roman Question" will help to keep numerous admirers of hers from understanding the Pope's position.

Miss Whiting takes care to make prominent in her narrative all Americans who were acquainted or intimate with the Brownings, and gives her readers many personal reminiscences of the two poets that she had from their son, Robert Barrett Browning, the well-known artist. Among the amusing anecdotes in the book is one about a Chinese ambassador, who called on Browning and said through an interpreter: "I am a distinguished poet in my country, as you are in yours." "What is the character of your Excellency's poetry?" asked Browning. "Chiefly poetical enigmas." "I salute you as a brother," said the author of "Sordello," grasping the ambassador's hand. Witty, too, was the inscription written on a set of the poet's own books of which three Browning Clubs made him a present on his seventieth birthday: "These members, having ascertained that the works of a great modern poet are never in Robert Browning's house, beg him to accept a set of these works, which they assure him will be found worthy of his most serious attention." W. D.

**Grundriss der Wohnungsfrage und Wohnungspolitik.** Von DR. EUGEN JAEGER. M. Gladbach. Volksvereins-Verlag. Preis, 1 mark.

A scholarly and practical study of a particular phase of the social question is offered us by a member of the Reichstag and of the Bavarian Chamber of Deputies, Dr. Eugen

Jaeger. The housing problem has nowhere received greater consideration and met with more satisfactory results than in Germany. This was one of the facts which impressed itself most strongly upon Edison. We may well, therefore, give special attention to the volume before us as containing the application of the most modern principles. The author does not confine himself to the hygienic and financial questions, which he deals with in the first part; but likewise considers the important political aspects of a problem which we too must face in our own country. The work of organization in this particular field of social activity is not forgotten. It was one of the last projects which engaged the attention of Bishop Ketteler. The book is timely and valuable. J. H.

**The Great Days of Northumbria.** By J. TRAVIS MILLS. New York: Longmans, Green and Co.

This is a polemical work. Its attack is directed against the Catholic Church, and the means employed is the exaltation of Iona. It patronizes Venerable Bede; tells us that "the Church of Rome has never seen fit to award the supreme honor of canonization to him," and seems to confound his title of Venerable with that given to persons whose cause has been introduced at Rome. Some may call this modern scholarship, but it does not agree with what the whole Church reads in the office on May 27, the feast of Venerable Bede, Confessor and Doctor. The book has a low opinion, of course, of St. Wilfrid, which it expresses somewhat flipantly. Its value may be judged from the fact that its author confides greatly in the authority of Dr. Browne, Bishop of Bristol in the Church of England.

**Life of Madame de la Rochejaquelein.** By the Hon. Mrs. MAXWELL-SCOTT. New York: Longmans, Green and Co.

The heroine of this book is called by the name she bore during the greater part of her life, the name by which she was known to persons still living; but during the period with which chiefly the book is concerned she was Madame de Lescure. She was born at Versailles in 1772. Her parents, the Marquis and Marchioness de Donnissan, her grandparents and her near relations held posts in the court and seem to have been of the type of the court nobility. Her father and mother arranged a marriage for her with her cousin, the Marquis de Lescure, while she was yet an infant; but certain changes of fortune changed their plans, and she was betrothed at fifteen to the Count de Montmorin, a boy of fourteen. They sympathized with Cardinal de Rohan in his troubles over the diamond necklace, and had dealings on their own account with Cagliostro. When the States-General met they were properly nice to its properly nice members; understood as little as anybody else what tremendous things were contained in the demand of the *tiers-état*; danced gaily while the Paris mob was attacking the Bastille; and when that mob reached Versailles showed, like the rest of the court, the stuff of which French nobles were made.

Madame de Donnissan's health was failing, and Madame Victoire, the King's aunt, to whose household she belonged, allowed her to retire into the country, where, in 1791, the de Montmorin marriage having fallen through, that originally arranged between our heroine and the Marquis de Lescure took place. M. de Lescure was deep in the Royalist counsels. He took his bride to Paris, where they remained at the Queen's command, until the attack on the Tuileries, in August, 1792. They then escaped in disguise under the protection of a Revolutionary Commissary of Police, who had been M. de Lescure's tutor, to take their part in the wars of La Vendée.

La Vendée, one of the most glorious pages in French history, showed to what heights of heroism the men and women of France, the people no less than the nobles, could rise in defence of their religion and their king, and to it is given the greatest part of this deeply interesting book. As it is viewed in the light of the heroine's memoirs, we hear little of the mismanagement of campaigns, inevitable, perhaps, under the circumstances, but, thanks to these memoirs, its heroes live again for our edification. We see de Bonchamps, Henri de la Rochejaquelein, of the nobility, and Cathelineau, of the people, laying down their lives for the good cause; we see troops of peasants going gladly to the death, crying: "We go to heaven because we die for God and the King"; we accompany Madame de Lescure, who followed her husband in the field until he too perished.

His widow, when more peaceful times came, wished to devote herself and her fortune to the relief of the Vendean sufferers from the war. Her family, however, would not hear of it, and, in compliance with their wishes, she married Louis de la Rochejaquelein, brother of the heroic Henri. With him she lived happily in the fear of God, a striking example of the excellence of the French mode of settling marriages, until the Hundred Days, when he, too, fell fighting for his sovereign. The Revolution of 1830 claimed her eldest son, who, having taken up arms for the flag of the lilies, had to go into exile, and died in 1833 for the Legitimist cause in Portugal.

The world has changed greatly since Madame de la Rochejaquelein passed away in 1857; and as we close her life we ask ourselves whether the present generation would give martyrs in the cause of loyalty. If it would not, what is the reason? No doubt the kings themselves are not a little to blame. All who know anything, know how the Carlist war ended so pitifully in 1876. But, on the other hand, to find the full cause one must look to the ideas prevalent to-day. A zeal for peace that means a policy of *Laissez faire* is not entirely admirable.

Mrs. Maxwell-Scott, who has already given us admirable books, was led, no doubt, to undertake this, which we recommend most earnestly, by her famous great-grandfather's admiration for its heroine. It is a pity that so large a list of errata should indicate careless editing. To that list must be added "Kleber" for "Kléber," "Fructador" for "Fructidor" and "de Suffrein" for de Suffren." H. W.

In an article on "Ruskin and the Church" in last week's AMERICA it was stated that "a divorce followed" that author's union with Miss Grey. The marriage, however, to speak more correctly, was annulled, the contract being declared void from the beginning.

#### BOOKS RECEIVED

- The Papacy and Modern Times. By the Rev. William Barry, D.D. New York: Henry Holt & Co. Net 50 cents.  
 Christianity. An Interpretation. By S. D. McConnell, D.D. New York: Longmans, Green & Co. Net \$1.50.  
 The Crux of Pastoral Medicine. The Perils of Embryonic Man. By the Rev. Andrew Klarman, A.M. Fourth Edition enlarged. New York: Frederick Pustet & Co.  
 English Literature; Modern. By G. H. Mair. New York: Henry Holt & Co. Net 50 cents.  
 Saints and Heroes. By George Hodges. New York: Henry Holt & Co.

#### Pamphlets:

- Perfect Love of God. Translated from the French by A. M. Buchman, M.A. New York: Benziger Bros.  
 Spiritistic Phenomena and Their Interpretation. By J. Godfrey Raupert. London: St. Anselm's Society.

#### German Publication:

- Geschichte der Weltliteratur. Von Alexander Baumgartner, S.J. Ergänzungsband zu I-VI. St. Louis: B. Herder. Net \$4.25.

#### EDUCATION

One is puzzled to know just what lesson the *Independent* wishes to teach by its editorial in the January 11 issue on "The Tamagami Tenderfoot." It pities "the thousands of tenderfoot investors who have contributed \$3,000,000, more or less, to the literary and academic exploitation of Canadian resources." It admits, too, "it is deplorable in the extreme that men of such ancestry and social standing as Julian Hawthorne and Josiah Quincy should be compromised by the inordinate desire of inexperienced investors to get rich quick." But it is not easy to determine what means precisely it would have used to avoid the unfortunate outcome of seeing men of old Puritan stock and of Harvard University training indicted in a Federal court for conspiring to defraud and fraudulent use of the mails. Two paragraphs the editorial does contain that are luminous; and appearing as they do in a magazine of the *Independent's* well-known bias, it may be well to hold them in mind for other occasions.

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"It is plain," says the *Independent*, "that education in America has not accomplished all that we have a right to demand of it. It should not be possible for children to get through all the grades of the public schools—and the Sunday schools—and become themselves instructors of youth and leaders of the literary element in ladies' clubs, with minds and characters so little disciplined that they can by thousands be led astray by such crudely sensational fiction as Mr. Julian Hawthorne's abhorrent story of 'The Secret of Solomon' . . ." "No, the case is clear, and it is a sorry business," the editorial continues. "American education is a pretentious thing. It is portentously organized and it costs a great deal of money. But for some reason or other it is not delivering the goods. It permits youth to struggle through its labyrinthine curricula and grades, and when they are through and out to mistake 'The Secret of Solomon' for a true account of how to get something for nothing. Then their lives are embittered by failure, and, worse than all, their folly and ignorance tempt their fellow-men really to get something for nothing, including now and then an indictment."

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The *Independent* has never deemed it necessary to use its influence to further religious education. Yet it has not lacked evidence, were it minded to accept evidence, of the fruitful source of deplorable happenings such as its editorial describes. Unless the child has been taught to regulate its desires and the movements of its will by the dictates of right reason and the judgments of a sound conscience, the man will subordinate righteousness to the prosecution of his personal purposes. He may as a result of his training have acquired certain qualities undoubtedly worth acquiring;—he may have developed unerring sagacity to apprehend a remote and materially valuable end, he may have become skilled in adapting means to its attainment, together with energy and despatch in their use, but without an inward sense of probity to rule and control his conduct in the employment of the natural and human agencies which he manipulates, these qualities become the forces through which all that is finest within him grows coarse. Yes, as the *Independent* affirms, "there are less drastic ways of shielding unfortunates among us from mental and moral—and, incidentally, economic—ruin, and the way should be found" and, we may add, should be used.

Death came with unexpected suddenness on January 8 to one whose theories regarding the futility of higher schooling had spread his reputation over the whole country. Mr. Richard T. Crane, whose pamphlet on "The Demoralization of College Life," a report of an investigation he had caused to be made at Har-



ward, attracted wide attention last September, had just released for publication another statement dealing specifically with the University of Illinois and based on investigations he had been making, personally, for weeks, when death overtook him. Mr. Crane's opposition to college training was an obsession difficult to explain in one who is recognized as a particularly fine example of the American type which uses brains, determination, and physical vigor to build up a fortune, attain distinction, and acquire authority. In his intemperate opposition to higher school training he seemed to lose all sense of the hard-headed prudence which marked his career as a man of affairs. "The farther I go into this education question," he says in the article censuring the State University as useless—an article that was set in type as its author lay dying—"the more firmly am I convinced that I was right when I took the ground some time ago that this university, as well as others, ought to be burned down, and that the money spent on them should be expended where it would do some good."

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Mr. Crane was well known not alone for his opposition to higher education, however. The *Chicago Tribune* says editorially:

"His services to the public were numerous. The most conspicuous was not found in his opposition to universities and training schools. His own experience had prepared him to assess lightly the value of certain kinds of education, and his observation strengthened his belief that time was wasted and money misapplied in modern schools. He supported his theories so vigorously as to spread his reputation over the country. His opposition to educational methods may have brought some benefits to educators, but this was not Mr. Crane's greatest service. He was most useful as a citizen of Chicago, contributing to its progress and prosperity."

The *Philadelphia Public Ledger* of January 12, in an editorial headed "Incitement to Murder," administers a stinging rebuke to Dr. Thomas T. O'Bolger, instructor in English composition and journalism in the University of Pennsylvania, who, it is said, lauded the McNamara brothers as "heroes" before his journalistic class, and likened their deeds in Los Angeles to the Boston Tea Party and the revolt of the American Colonies.

"If," says the *Ledger*, "Mr. O'Bolger is seeking through his teachings, which incite to murder, some form of martyrdom at the hands of the University the authorities ought to meet his wishes instantly and dismiss him. If, as seems likely, he is simply so thoughtless that he does not himself fully realize the enormity of his act nor the criminal viciousness of the doctrine that he is inculcating in the name of a seat of learning, he should be immediately thrust from the University as unfit for serious duties. Mr. O'Bolger may imagine that he is discussing socialism or trades unionism or economic and social tendencies; he is mistaken; he is teaching the lowest and most cowardly forms of assassination and murder. The penalty should be more drastic than resolutions of rebuke, however humiliating in substance or stinging in effect."

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The last sentence suggests a reference to the action of the trustees of the University, who, when the strange comments of the English teacher had been brought to their notice, hurriedly called a special meeting to take action regarding them. In a set of resolutions adopted by the trustees Mr. O'Bolger's statements were characterized as "ill-judged and unseemly utterances," and Provost Smith was instructed to have another representative of the University lecture to the class, "who shall clearly set before them the principles applicable to the McNamara case."

The resolutions affirm, too, that while "academic liberty of speech is recognized at the University of Pennsylvania as essential to the very existence of an institution of learning, still

neither in the class room nor elsewhere is liberty to be confused with license, nor can academic freedom be pleaded as a justification for the approval of what the criminal law condemns." The sentiment is fair enough, but one is minded of the old saw that speaks of the folly of locking the stable after the horse is stolen. Mr. O'Bolger's antecedents ought to have warned the trustees of the quality of the instruction likely to be imparted by him to his classes. Doctor O'Bolger, said to be one of the "popular" lecturers in the institution now disgraced by his vicious talk, is an ultra Socialist, and one of Bernard Shaw's close friends. Surely it were no difficult matter to forecast the character of the principles he would likely stand for. Meantime, and this is a point Christian men and women should not overlook, the University of whose faculty Mr. O'Bolger has been for some years an honored member, is on the accepted list of the Carnegie Fund for the Advancement of Learning. It may not, therefore, permit the formal teaching of religious truth by any one of its professors, even as an antidote to the poison Mr. O'Bolger was allowed freely to administer.

M. J. O'C.

### ECONOMICS

Trite sayings become so, because they are generally, if not universally, true. "History repeats itself" is such a saying; and we shall see an example of it. The Thames Iron Works and Shipbuilding Company, famous for upwards of seventy years, has fallen into difficulties. It employed thousands of hands; and to keep them at work its officials brought strong influence to induce the Government to give it the building of two cruisers without reference to the tenders that had been sent in. The temptation was strong. Were it not for the workingman's vote the government would hold hardly a metropolitan constituency. Still the temptation was withstood; indeed to yield was morally impossible. The Thames Company had offered to build the ships in question for £312,000 apiece: of the tenders from the Tyne, the Clyde and other places in the north, the lowest was £280,000 apiece. Hence, even though the London company should have cut its tender down to absolute cost, there would have been a difference of at least £40,000 in favor of northern rivals. There would have been trouble in Parliament had the Government made a present of this sum to London workmen. And now the voice of lamentation is heard over the departure of shipbuilding from the Thames.

A century ago the same cry was heard: "The yards must be closed and their workmen discharged because the industry which had been the pride of the Thames for generations was being sacrificed." The difficulty to-day lies in the higher wage and the shorter hours imposed upon the London builders by their workmen, rather than their distance from the supply of material, steel; though this, too, has its influence. A hundred years ago the first two causes were unknown. Workmen took what wages were given them according to the law of supply and demand, and, under the same law, they worked as long as they were bid; for to organize with regard to such things was, in the eye of the law, conspiracy punishable with a good long term of hard labor. The trouble then came from lack of material, British oak. The poet sang of Britannia:

"With thunders from her native oak  
She quells the floods below";

but the great number of ships of the line built during the long wars just ended, had made shocking inroads on the supply of timber. The Thames shipwrights, therefore, had been building with young timber, with green timber, with any timber they could get to hold together, and had been reducing frames in a shameful manner. Consequently, after two years' service, ships had to be put out of commission and repaired at an expense exceeding sometimes their first cost. In this state of affairs the

East India Company began to build of teak in India ships vastly superior to the jerry-built ships of the Thames, and the Thames builders saw, as they thought, ruin impending.

They began to clamor for protection. They demanded the enforcing of the old navigation laws which had done so much to alienate the American colonies. They foretold the wholesale emigration of British shipwrights to the Continent and even to India itself, and prophesied that when the next war should come, bringing with it the need of ships, there would be nobody in England to build them. They denied flatly that the supply of oak was insufficient, and collected extraordinary statistics to show that there was available more than four times the quantity the surveyor of a Parliamentary Commission had found. They brought witnesses to prove that a serviceable oak tree could be grown on land only 20 feet square, and that an acre could produce over 100 such trees, which would be ready for the axe in fifty years.

But the shipbuilding of London did not perish. One of the most patent facts of economics is the immense difficulty of destroying established centres of trade. To do so requires an attack as vigorous as that of a relentless enemy who in time of war determines to raze a fortress to the ground. The East India Company might build its ships at Bombay: the British merchant went to the yard under his eye, where he could watch his vessel grow under the builder's hand. Teak and other timber was brought to the London yards, where the Hudson's Bay Company, more than twenty years after the promised ruin, had the first steamer to navigate the Pacific built of teak imported from India. Of course there is a great difference between India as a rival of the Thames a hundred years ago, and the Tyne and the Clyde as its rivals to-day. Nevertheless, we are not quite convinced that shipbuilding on the Thames is at an end; and the constant disputes between builders and men in the northern yards encourages us to believe that a gradual reduction of conditions in north and south to a common level, will remove the hour of ruin far away.

H. W.

### SCIENCE

Writing to the *Western Watchman*, "W. A. D., St. Louis University," pays a well merited tribute to an eminent scientist whose personality and accomplishments are too little known to the general public.

"The fortunes of war have played some singular tricks with the career of Father José Algué of the Society of Jesus," he says. "As a result of our victory over Spain, he found himself deprived of his Spanish citizenship and at present, in accordance with a request presented by the Philippine Commission, Congress has under consideration an act whereby he will be enrolled among the citizens of our own country."

"Before our agreement with Spain, Father Algué had rendered himself invaluable to the Spanish government of the Philippines by his splendid work in the Observatory at Manila. The importance of this post is not easily comprehended by us Americans. It means a great deal in the Philippines, where typhoons, monsoons, earthquakes, and other violent disturbances are of familiar experience. By careful observance of the phenomena connected with these terrible havoc-makers, Father Algué has reduced them to a science, and is able to foretell their coming and their paths with great accuracy. He watches untiringly for the first indications of danger; then up goes the warning signal on the Manila Observatory and, when that signal appears, no captain dare take his ship out of the harbor."

"Neighboring ports likewise have the advantage of Father Algué's prognostications, and have learned how prudent it is to act upon them. Sometimes the warning has been suffered to pass unheeded, but the result forbids the repetition of the folly. A case in point is the recent Taal volcanic calamity, where 2,000

people perished miserably. The list of fatalities would have been considerably curtailed, if not wiped out, had the people listened to the warning voice from Manila. Hong Kong had a somewhat similar woeful experience, when, some years ago, Father Algué gave ample notification of an approaching tidal wave; little attention was paid to his prediction, and the consequence was the terrible disaster in which thousands of Europeans and Chinese lost their lives.

"Besides the inestimable work he has done in saving life and property, Father Algué has proved himself a progressive scientist. To him the scientific world owes the bulk of its information regarding the Philippines. With his clerical associates he has invented or improved many instruments of great value in meteorological investigations."

"During the Spanish war, Father Algué was in a unique position. While Admiral Dewey's fleet was blockading the harbor of Manila and the combined American and Filipino forces were investing the city, he remained unflinchingly at his post despite the singing bullets and bursting shells which at intervals disturbed the scientific quiet of the Observatory grounds. When Uncle Sam had triumphed and the other Spanish officials sailed away, he and his staff quietly continued their labors for the benefit of humanity and the advancement of science. He was soon appointed Director of the Philippine Weather Bureau and has since held that important post. By his zeal, efficiency and affability the learned Jesuit has gained the respect and esteem of every American from the governor general down, and has contributed not a little to create more cordial relations between the resident Spaniards and the Americans. Father Algué was in St. Louis, the guest of the University, for some months at the time of the World's Fair. He had done much towards the planning of the very complete Philippines exhibit here on that occasion."

"But by accepting an official position under Uncle Sam, Father Algué forfeited his Spanish citizenship. He has become in some ways similar to Edward Everett Hale's famous 'Man Without a Country.' The Philippines Commission has recognized his perfect right to recognition by the government which he has served so well, and in Resolution No. 52 has lately requested Congress to pass an act conferring American citizenship on Father José Algué, S.J."

### PERSONAL

His Eminence Cardinal Farley announces that the Holy Father, on his recommendation, has bestowed the following honors to signalize the elevation of the Archbishop of New York to the cardinalate. The rank of domestic prelate with the title of Monsignor has been bestowed upon the following priests: The Very Rev. Dean Lings, Yonkers; the Rev. John J. Kean, the Rev. Matthew A. Taylor, New York; the Very Rev. Dean R. L. Burstell, D.D., Rondout; the Rev. John J. Dunn, Director of the Society for the Propagation of the Faith; the Rev. Ghirardo Ferrante, canonist of the Cathedral; the Rev. Charles R. Corley, Yonkers; the Rev. Francis P. McNichol, Pelham, and the Rev. Charles A. Cassidy, New Brighton, S. I.

The decoration of Knight of St. Gregory upon James Butler, John B. Manning and John F. O'Rourke, of New York, and the title of Countess on Miss Georgine Iselin, of New Rochelle.

Edward L. Hearn, former Supreme Knight of the Knights of Columbus, has been invested by the Holy Father, Pope Pius X, with the Order of St. Sylvester. The Order of St. Sylvester was formerly known as the "Militia of the Golden Spur." It was reorganized by Pope Pius X in 1905.

Monsignor O'Hern, the vice-rector of the American College, has brought from Rome the pallium for the Archbishop of Phila-



delphia and the Archbishop of Dubuque. On the personal nomination of Cardinal Bisleti, just before he retired from the office of Major-domo to the Vatican, the Holy Father made Father O'Hern one of his private chamberlains, thus giving him the title of monsignore and ranking him with the other vice-rectors of the pontifical colleges in Rome, all of whom share that distinction.

The Very Rev. Albert Lacombe, O.M.I., Vicar-General of the Diocese of St. Albert, Canada, will celebrate his eighty-fifth birthday on February 28. The son of a Quebec *habitant*, Father Lacombe was ordained a priest of the Oblates of Mary Immaculate in 1849, henceforth devoting himself to the evangelizing of the Canadian Northwest. When he first entered that "Great Lone Land" which to-day is one of the world's greatest granaries, Winnipeg was a fortified trading-post known as Fort Garry, Edmonton a depot of the fur trade, Calgary a frontier police post. Father Lacombe became the knight-errant of Christianity upon the plains which the Indian and the buffalo inhabited unhindered, but which to-day are studded with cities and intersected by railways. He is the living link between the present and the old heroic days of missionary enterprise in Canada. For sixty years his life was more closely identified than any other living man's with the colonization and development of the Canadian Northwest. Sir William Butler, the author of the "Great Lone Land," describes how Father Lacombe "lived with the Blackfoot and the Crow Indians for many years, sharing their food and their fortunes and the evangelizing dangers of their lives."

Sun Yat-sen, the leader of the Young China movement, and recently proclaimed President of the Provisional Government, was born in Honolulu, about 1862, where his father was an agent of a Christian Mission. He was brought up in a missionary school and is himself a Christian. An old friend of his, writing in the *Daily Graphic*, describes Sun Yat-sen as "the best educated, the most enlightened, and the broadest-minded man in China to-day." Sun Yat-sen "has been learning in every civilized country in the world for the last twenty years, gradually absorbing all that is best in Europe and America." He studied medicine at the Hong Kong College, taking his diploma in 1892. Sun Yat-sen practiced his profession in Canton, where he came into touch with the Young China movement, and in 1895 launched a plot to seize Canton. The plans were betrayed and fifteen of the Young China party were beheaded. Sun Yat-sen alone escaped. He left the country in disguise and went to England to study Western methods. A price of \$50,000 was put on his head by the Chinese Government. In 1896 he was kidnapped in England and held a prisoner in the Chinese Legation in London. Lord Salisbury took the view that the British Government could not tolerate the kidnapping of political offenders, that an affront had been offered to the British Government, and that Sun Yat-sen must be released. During the next few years Sun Yat-sen traveled extensively and built up an astonishing organization which has been revealed by the success of the rebellion so far. A political treatise by him was published and widely read in China, and the Government increased the price on his head to \$180,000.

Press reports announce that the Holy Father has ratified the decision of the Consistorial Congregation presented by Cardinal De Lai appointing the Right Rev. Dennis J. O'Connell, auxiliary Bishop of San Francisco, as Bishop of Richmond, Va., in succession to the Right Rev. Augustine Van De Vyver, and the Rev. Patrick McGovern as Bishop of Cheyenne, succeeding the Most Rev. James J. Keane, promoted to the Archbishopric of Dubuque.

## ECCLESIASTICAL NEWS

His Eminence Cardinal Farley, to show his great interest in the work of the Laymen's League for Social Studies, has consented to preside at the lecture of the Rev. Bernard Vaughan, S.J., on "Some Dangers that Threaten Society," which will be delivered in Carnegie Hall on the evening of January 31.

Two Australian newspapers recently made the *amende honorable* for publishing misstatements as to the mortality rate of a foundling asylum under the care of the Sisters of Mercy of Australia. The charges drew forth a vigorous protest from Archbishop Kelly, of Sydney. "It is high time that our Catholic charities found some protection, not only among Catholics themselves, but in the whole body of the community," said his Grace. "It is time that all Australians would recognize," he added, "that there can be no justification for attacking charities. Such attacks are the acts of madmen, of bigots, of men who will not open their eyes to see, of men who will not admit what they do see. We have these attacks made from time to time, and one recently upon the excellent institution at Waitara, where the Sisters of Mercy care for the foundlings. The falsehood that underlies these attacks is evidenced by the subsequent apologies. No justification, no attempt at justification—a withdrawal and an apology! Meantime, these good nuns, who have given themselves to God, not for the purpose of instituting law-suits, but for the purpose of saying their prayers in recollection and enjoying community life, are defamed until they set the machinery of the law in motion. Now, public opinion should inflict a penalty upon the organs of these attacks. We must only pity the poor people who make them, for they are really to be pitied for their blindness and for their unwillingness to admit the truth. For these failings we cannot account. Human nature is human nature, and there will always be weeds in society. I do not speak in a condemnatory tone of any individual, but when individuals repeatedly state what is untrue, and on these untrue statements challenge public opinion to come forward and suppress or penalize institutions that are working for the public good, it is high time for the public to say, 'This is a disgrace to Australia.'"

Right Rev. Dr. Naughton, late President of St. Muredach's College and Diocesan Administrator, was consecrated Bishop of Killala, County Mayo, at the Ballina Cathedral, January 8, by Most Rev. Dr. Healy, Archbishop of Tuam. The people of Ballina, his native parish, presented the new prelate with a purse which paid off the debt of the Cathedral, and he also received addresses and gifts from all the public bodies and the educational, religious, industrial and political organizations of the diocese. The leading Protestants joined in the tribute. Mgr. Mannix, President of Maynooth, in paying tribute to the prelate, emphasized the strong faith and moral purity that prevailed in his diocese, and the bishop added that religion, harmony and love of peace flourished in Mayo, and that the administrative capacity, sense of duty, and general ability displayed by the County Council showed them capable of grappling with the problems of self-government, which was fortunately in their grasp. The other bishops of Connaught present spoke in the same strain. Dr. Healy said Bishop Naughton was selected by the pastors of the diocese and the bishops of his province, but if the people had a voice in the matter the choice would have been the same. He was a worthy successor of St. Muredach.

A delicate question has arisen, as we learn from an exchange, between the Italian Government and Cardinal Fischer, Archbishop of Cologne. His Eminence is Cardinal Priest of the title

of SS. Nereus and Achilles, a small but very beautiful church, which the Italian Government determined to seize and convert into a museum. But when their employees appeared and demanded the keys of the church, those in charge of the sacred edifice declined to give them up unless duly authorized by Cardinal Fischer, in whose care the building had been placed. As soon as the Cardinal had learned of the attempt to interfere with his titular church, he laid the matter before the German imperial chancery or secretariate of State, which informed the German ambassador to the Piedmontese Government that its intention was to protect the rights of Cardinal Fischer. Thus did German Lutherans prevent Italian Catholics from desecrating a Catholic house of worship.

The Administrators of the Carnegie Hero Fund have awarded a gold medal and 1,000 francs to the Abbé Richard, who, on September 27, rescued several of his fellow-passengers when a motor omnibus fell into the Seine.

In a sermon preached at the Cathedral of Adelaide, South Australia, in the presence of the Irish envoys, the Rev. Father Barrett, O.P., spoke eloquently of the progress of the Church in many lands, especially in Australia and America, and pointed with pride to the eminence attained by the children of the Gael in the United States. "In the free Republic of the West," he said, "they have built up a splendid Church, strong in apostolic faith and charity, linked indissolubly with the Rock of Peter; and at the head of its vigorous hierarchy are three prelates honored of Rome, robed in 'the purple dye of empire and of martyrdom'—and all three are sons of Erin. And here 'neath the Southern Cross has not the mustard seed grown into a goodly tree? That men might easily recognize her identity with the primitive Christian Church, Providence has accorded her a two-fold privilege. The Catholic Church was persecuted here at her inception, and she is calumniated still. In spite of these (or is it in virtue of them?) she is expanding rapidly, and she offers to our separate brethren a much-needed object-lesson in unity of faith, of worship, and of government."

In 1908, the Rev. W. K. Firminger discovered in St. Paul's Cathedral Library, Calcutta, a manuscript by Father Anthony Monserrate, S.J., entitled "Mongolica Legationis Commentarius." At the time of the announcement of the discovery in the Calcutta dailies, the full value of the find was not suspected. The historical importance of the manuscript is set forth in a paper read before the Asiatic Society of Bengal, December 7, 1911, by the Rev. H. Hosten, S.J., and reprinted in the *Catholic Herald of India*. The discovered treasure is an account of the first Jesuit Mission to Akbar (1580-1583), under Blessed Rudolph Acquiva, who, with his companions, was recently enrolled by Rome in the catalogue of the martyrs. It constitutes the earliest account of Northern India by a European since the days of Vasco de Gama. The story of the first Christian mission in Northern India is given in detail in 300 pages, more than 100 of which are consecrated to the history of Akbar's campaign against Kabul, in 1581-82, a subject which the Mohammedan historians dismiss in two or three pages. Monserrate accompanied Akbar on that expedition, as tutor to his second son, Prince Murad, and but for Akbar's wish that he should remain in safety at Jalalabad, he might have entered Kabul with the Emperor's victorious troops. The value of the work is further enhanced by the earliest known map of Northern India. Father Hosten says it is a marvel of accuracy for the time. More than a century later the geography of Northern India had not reached the same degree of perfection. "Monserrate's Mongolica Legationis Commentarius" will form the first volume of a series of Jesuit papers on Mogor, Tibet, Bengal and Burma,

which Father Hosten intends editing under the patronage of the Asiatic Society of Bengal.

## OBITUARY

The Rev. Francis Michael Sheeran, O.S.A., S.T.L., a widely known Augustinian, who had held many important posts in the Order, died at Villanova, on January 19, at the age of seventy-two. Father Sheeran, who was a native of Ireland, was formerly Prior of the Augustinian Monastery of St. Thomas, at Villanova, and later president of Villanova College.

The Right Rev. Monsignor William Byrne, Prothonotary Apostolic and Vicar-General of Boston during the administration of Archbishop Williams, died in Boston, on January 9. He was born in County Meath, Ireland, in 1833, and educated in the national schools of Ireland and at Mt. St. Mary's, Emmitsburg. Later he taught at Mt. St. Mary's, and in time of stress for the Seminary he administered its financial affairs for three years with marked success. In 1902 he was made pastor of St. Cecilia's, where he labored till the end.

Mr. Eugene Kelly, banker, son of the late Eugene Kelly, one of the most prominent Catholics of his time, died in New York, on January 18. Mr. Kelly was created a Knight of the Order of St. Gregory by His Holiness, Pius X, on April 12, 1904. He had received a similar honor from Pope Leo XIII. Like his father, he was identified with a number of Catholic institutions in New York City and gave generously to charity. Mr. Kelly, with his brother, Thomas H., and his mother, gave the Lady Chapel to St. Patrick's Cathedral.

Very Rev. Canon O'Mahony, of Kilmurphy, County Cork, who died January 8, after a few days' illness, had a national reputation in Ireland as a writer, organizer and religious worker. He was noted as the nominator of Mr. Parnell for Cork, in 1880, against the sitting member, who was a Catholic. Since then he abstained from political activities except on a few occasions of importance, devoting his leisure to literary work. He has written much for the ecclesiastical magazines on educational, historical, philosophical and theological subjects with exceptional erudition and ability. He was a finished Gaelic speaker and writer and a zealous promoter of the Gaelic movement.

From Paris word has been received of the death of Count Bernard d'Harcourt, who in the days of Pius IX was Ambassador of France to the Holy See.

## LETTER TO THE EDITOR

### PRESERVING CATHOLIC IDEALS.

To the Editor of AMERICA:

A group of Catholic Women Suffragists beg to thank AMERICA for the help and instruction received in the article under the heading "Education" in the issue of December 30. Desirous to show that religion is inseparable from true social progress, and that responsibility for preserving Catholic teaching falls largely on women as well as men, it is respectfully suggested that AMERICA give similar articles from time to time for the benefit of us women teachers in Catholic and non-Catholic colleges. Home training—to judge by the low moral standards that prevail to-day—must have been sadly neglected or misunderstood by mothers and teachers in the past.

We who turn to AMERICA for enlightenment on current topics hope for further encouragement and information concerning the training of young minds and the apostolate of a pure Press.

AILEEN CHESTER, B.A.

London, Jan. 8.